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# ALCESTIS OF EURIPIDES

LITERALLY TRANSLATED INTO  
ENGLISH PROSE FROM THE TEXT  
OF MONK WITH THE ORIGINAL  
GREEK, THE METRES, THE ORDER,  
AND ENGLISH ACCENTUATION

T.W.C. EDWARDS



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## Alcestis of Euripides

T.W.C. Edwards's edition of Monk's 1816 translation of Euripides's *Alcestis* was published in 1824. Edwards used the earlier work to form the basis of a parallel pedagogic text, adding copious notes for the use of students of ancient Greek. *Alcestis* is Euripides's earliest surviving play; a 'problem play' that shares much with tragedy, but has a happy ending. Admetus marries Alcestis who offers to die in his place after he angers the goddess Artemis. She is rescued from death by Heracles who returns her in disguise to her husband. Admetus refuses to marry this unknown woman, having vowed celibacy after what he believed was his wife's death, but she is revealed as Alcestis to much rejoicing. The play was originally performed at the Athenian Dionysia in 438 BC, where it formed the final part of an otherwise lost tetralogy of plays, replacing the traditional satyr play.

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the Text of Monk with the Original Greek, the  
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THE  
ALCESTIS OF EURIPIDES,  
LITERALLY TRANSLATED INTO ENGLISH PROSE;  
FROM  
THE TEXT OF MONK.



# ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

THE

## ALCESTIS OF EURIPIDES,

LITERALLY TRANSLATED INTO ENGLISH PROSE;

FROM

THE TEXT OF MONK :

WITH

THE ORIGINAL GREEK, THE METRES, THE ORDER, AND  
ENGLISH ACCENTUATION.

TO WHICH ARE SUBJOINED

NUMEROUS EXPLANATORY NOTES.

FOR THE USE OF STUDENTS.

BY

T. W. C. EDWARDS, M. A.

Κἄπειτα θάλαμον εἰσπεσοῦσα, καὶ λέχος,  
ἐνταῦθα δὴ δάκρυσε, καὶ λέγει τάδε·  
"ὦ λέκτρον, ἐνθα παρθένοι ἔλυσ' ἐγὼ  
κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω πύρι,  
χαῖρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ  
μόνην· προδοῦναι γάρ σ' ὀκνοῦσα, καὶ πόσιν,  
θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεντήσεται,  
σώφρων μὲν οὐχὶ μάλλον, εὐτυχὴς δ' ἴσως.  
ΑΛΚΗΣΤ. 176—183.

ΑΔ."ὦ φιλότατης γυναικὸς ὄμμα, καὶ δέμας  
ἔχω σ' ἀέλιπτως, οὐποτ' ὀφείσθαι δοκῶν ;  
ΑΛΚΗΣΤ. 1152—1153.

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1824.





TO  
JOHN SCOTT, M.D.

FELLOW OF THE ROYAL COLLEGE OF PHYSICIANS,

&c. &c. &c.

BEDFORD SQUARE, LONDON.

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DEAR SIR,

*THE* warm interest you have ever taken in the success of my *Works*, from the period of their first appearance, and the kind exertions you have made to promote that success, I feel with the liveliest pleasure,—and acknowledge with the most unfeigned thankfulness.

The elevated rank you hold in society, in your Profession, and in the world of letters has greatly enhanced the value of your friendship, and determined me to lay myself under further obligations to you, by constituting you Patron of the following Play, *The Alcestis* of Euripides.

In it I have endeavoured to profit by the judicious hints you some time ago had the condescension to give me, respecting idiomatic phrases and the use of particles, particularly of expletives, which in Greek Poetry are often redundant to the sense, although necessary to the rhythm. As, however, I profess to abide in my Translations as nearly as I can by the original, and as, in general, I offer some meaning for every word of the text, I have still been unable to adhere so closely to the strict signification of those and other parts of speech, as either your friendly suggestions or my own ardent wish prompted. Far less, then, I lament to say, has it been in my power, with all my striving, to put in practice the most excellent advice with which I was recently honored by the Lord Bishop of St. David's, namely, "To adopt as much as possible the phraseology of Shakespeare." The desirableness of so doing is great, but the difficulty of accomplishing it is greater!

Most happy should I have been to have had the ability (for the will was not wanting) to effect my Versions in a manner more worthy of your patronage, and of the approbation of the Right Reverend Prelate above named: but in the absence of such ability, I must content myself with the consciousness of having possessed the will, and with the certainty that both you and he, not less distinguished for your acquirements and zeal in the cause of learning, than remarkable for a spirit of candor, will examine the

*following pages with the lenity they require,—and that ye will throw a veil over minor imperfections—recollecting that the object of the Work is the facilitation of a very difficult, but most useful, branch of classical knowledge.*

*The language is that in which your favorite Hippocrates of Cos wrote his Aphorisms, upwards of seventy generations ago : it is the language, through the medium of which we moderns have derived much instruction, and have reaped varied delight, and have received the message of the gladdest of tidings.*

*If the heroes, and sages, and geniuses of antiquity have long since crumbled to dust, so we to dust must crumble :—but in the message of glad tidings we have the consoling hope that the crumbled and scattered dust of our earthly tenements shall be re-vivified, and be again united to the soul to be dis-united no more.*

*This thought and this consoling hope serve as a check to our pride upon the one hand, and as a spur to the faithful discharge of our several duties on the other. But some men there are who stand in little or no need either of check or spur, being naturally of mild and unassuming manners ; and incapable, from an innate love of virtue, of practising vice : these merit the greatest commendation ; and fortunate would it be for the world that folks of this description were more numerous. Where, however, nature proves defective, education will frequently succeed in restraining the passions, and in bettering the heart. Indeed few can read the writings of Euripides, particularly his *Alcestis*, without feeling the strongest inducement to lean to the side of virtue, and to detest vice ; so full are they of morality, and of tenderness, and of exquisite sensibility, that even the most hardened are melted to tears at the representation of so much suffering and of so much woe : they possess, besides, the power of charming those who peruse them, not merely once, but again and again.*

*This pleasure you have often experienced :—that you may very long continue to experience it, and to enjoy all the happiness arising from domestic comfort, a cultivated mind, the blessing of health, the smile of fortune, the esteem of your countrymen, the consciousness of having done your duty, and the pious hope of eternal felicity, is the hearty wish of,*

*Dear Sir,*

*Your obliged and obedient Servant,*

*G. W. C. Edwards.*

*London, Sept. 23rd 1824.*

TO  
THE READER.

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THERE are many, who, possessing in reality very little knowledge, yet wishing withal to be thought extremely erudite, are constantly yelping that “*the interests of sound learning are in danger*,” whenever they hear of any Work, of which the object is to render the attainment of any branch of literature easy : and these are joined in the cry by another set, whose bread indeed depends on their making a vast secret of the scanty knowledge they have themselves picked up, (*viz.* a smattering of the Greek and Roman languages, with little or nothing besides,) dealing it out in miserably small portions at a very enormous price.

All such persons are unworthy of the name they assume : for, *in the first place*, an intimate acquaintance with the Classics is, in itself, an acquisition of comparatively small value : and what, then, must the worth of a smattering be ? An acquaintance with the Classics, I say, is comparatively of very small value of itself, being merely an Introduction to Grammar and to Refinement of Taste : whereas, sound learning, as I understand the expression, means a thorough knowledge of all or most of the Arts and Sciences. *In the second place*, these yelpers are unworthy of the name they assume, because literature, which is calculated to ennoble the mind, and to inspire liberal ideas, ought not, like the petty secrets of some scurvy trade, or the tricks of jugglers, to be wrapped in mystery and darkness ; but it ought to be made plain and easy of acquirement, that “they who run may read.”

I have long made up my own mind upon this subject, and whenever I hear the cry of “*sound learning in danger*,” I know from what quarter it comes, because no man of sound learning ever raised such a cry.

Any attempt, (how unsuccessful soever it may prove,) to facilitate the acquirement of useful knowledge, is, in my opinion, laudable : and I am well convinced that this is the sentiment of every liberal-minded and well-informed man, without exception.

Impressed with this conviction, I continue to come from time to time before the public :—and I have the pleasure of knowing, that notwithstanding the humbleness of my efforts, and the opposition of no innumerable party, I am, upon the whole, well received. The liberal make every allowance for the very great difficulty which there necessarily is in translating Greek Poetry into Literal English Prose ; and for the silliness of diction, as well as (I beg pardon of the yelping guardians of sound learning,) total absence of genius in many parts of the original.

In the following Edition of the *Alcestis*, the Greek Text has been copied from Monk’s second Edition of that Play, which I believe is the last that has appeared, printed at Cambridge in 1818.

As there are, however, in Monk's Text, several gross mis-spellings, (as *κύποιον* for *κτύποιον*, verse 87, — *μηθίστη* for *μεθίστη*, verse 175, — *ΠΑΚΛΗΣ* for *ΗΠΑΚΛΗΣ*, verse 492;) and many mis-accentuations, (as *ὄυδιν* for *ὄυδίν*, verse 136; *ιστιν* for *ιστίν*, verse 140, and similarly in verses 45 and 147; *ποτε* for *ποτὶ*, verses 340 and 715; *τίν'* for *τιν'*, verse 497; *'ναξ* for *ῥ'ναξ*, verse 555; *μεν* for *μὲν*, verse 797; *καί* for *καὶ*, verse 1034; and *σπονδας* for *σπονδάς*, verse 1035; with very many others,) I have, of course, corrected these: — and the *uncini* or *brackets*, which disfigure Monk's text, I have discarded.

In verse 77, where, on no authority whatever, the learned professor gives *πρόσθεν* for *πρόσθε*, that the penult of *μελάθρων*, which follows, may remain short, I have retained *πρόσθε*, fully convinced that the vulgate lection is the best, and that the poet intended the penult of *μελάθρων* to be long. Again, in verse 905, where Monk after mature consideration thought proper to transpose the words, and to read *ἄχθος μέτριον*, to the entire destruction of the rhythm, I have re-transposed them, and edited, consenting with all MSS. and editions before Monk's, *μέτριον ἄχθος*. The word *νίκυς*, of verse 94, I have rejected, — entertaining no doubt whatever of its spuriousness.

Monk's punctuation, too, I have frequently altered: — and although I have followed him in the distribution of character, I have done so in several instances at the expense of the sense: for who can tolerate, for example, Semichorus for Chorus, verses 77 and 79; and Chorus for Semichorus, verses 86 and 89? And yet Barnes and Monk have deemed this arrangement the best, — in opposition to the most unquestionable authority, and the voice of common intellect.

In verse 605, I have restored *δικεῖς*, disapproving *in toto* of Monk's *ὀικεῖ*, for which there does not appear to me to be the smallest necessity, and certainly no warrant whatever.

The verb *κλαίω*, *fléo*, which Monk (consentingly, it is true, with Porson,) has uniformly written *κλάω*, *frángo*, as being (they tell us) more strictly Attic, I have continued to spell in the old way: and the coalescence of *καὶ* with a long syllable aspirated, as in the words *χῆ*, *χῆι*, (as Monk gives them) for *καὶ ἦ* and *καὶ δι*, I consider (but this is mere matter of opinion) to be more properly written and printed *χ'ῆ* and *χ'ῆι*.

Where *καὶ* coalesces with an initial diphthong as in *καῖτα* for *καὶ ἴτα*, I have with Monk and Porson (on the recommendation of Dawes) retained the *ι* subscript, and in all other instances, as *καῖπιτα* for *καὶ ἴπιτα*, I have with them rejected it, contrary to the practice of Brunck and many other celebrated editors.

Respecting the Translation and other parts of the Work, I have nothing new to offer, — but take the liberty of referring to the Preface of the King Œdipus of Sophocles, and of the other Plays I have already published, for a full developement of my plan.

*London, Sept. 23rd 1824.*

# SUMMARY

OF

FACTS AND CIRCUMSTANCES CONNECTED WITH THE PLAY.

**ÆSCULAPIUS**, a beloved son of **Apóllo**, and physician of old, who was considered by the ancients to be so intimately acquainted with the medicinal properties of every plant, that he was called the inventor and god of medicine, having, by his extraordinary skill, restored many recently dead persons to life, **Plúto**, whose rights were thereby infringed, and whose subjects were in consequence diminished in number, complained to **Júpiter** of conduct so subversive of the natural order of things. The father of the gods being incensed, struck **Æsculápius** with lightning, and killed him: whereupon **Apóllo**, to be revenged for the death of his son, slew the **Cýclops** who had made the thunderbolts.

This daring act of injustice and of contempt, **Júpiter** punished by banishing his son **Apóllo** from heaven, and sentencing him to the drudgeries of a menial on the earth for a limited time. In conformity, therefore, to the will and command of his father, **Apóllo** went into exile:—and, having come into Greece, hired himself to **Admétus**, king of **Phéræ**, in **Théssaly**, cheerfully submitting to rank as a servant, and faithfully discharging the duties of a shepherd for nine years.

During this sojourn of **Apóllo** in the house and service of **Admétus**, he was treated with much kindness, and became so warmly attached to the family by the ties of gratitude and the feelings of respect, that he felt inclined to confer on his master some extraordinary favor in token of his regard, and as a mark of his entire satisfaction with the treatment he had experienced.

As **Admétus** was most singularly averse to death, the greatest favor that could in any way be bestowed on him, was the means of escape from this king of terrors and terror of kings:—accordingly **Apóllo** solicited the Fates in his behalf, and obtained from them, that **Admétus** should never die, provided that always, when it came to his turn to die, some other person would die in his stead.

**Admétus**, after the death of his first wife, had married **Alcéstis**, called also **Alcéste**, daughter of **Pélias**, king of **Iólchos**. Two children, **Eumélus** and **Periméné**, were the offspring of this marriage, and had not arrived at puberty when it came to their father's turn to die.

Authors are not agreed as to the precise sort of death which threatened **Admétus**, but they all affirm that he found it very difficult to procure a substitute,—his aged father **Phérès**, and his mother **Clýmene**, having each of them peremptorily refused to redeem their son's life at the price of their own. But his noble queen **Alcéstis**, although yet in the flower of her youth, most generously volunteered to die for her husband.

The principal incidents of the Play are **Alcéstis**'s death and funeral, with her restoration to life and to **Admétus** by **Hérculès**, who came to the palace of **Phéræ** on a visit at this truly mournful, but eventually happy season; and who by dint of prowess and of sheer strength, succeeded in rescuing from the grasp of death and of the grave, the most worthy wife of the son of **Phérès**.

The pusillanimity of **Admétus**, and his ingratitude and insolence to his father, are impressive of contempt for him personally,—notwithstanding the great stress laid by the Chorus on the hospitableness of his disposition. And had **Alcéstis** said less of herself and of her act, she would have appeared to more advantage.

Another great defect in the Fable, is the silence of **Alcéstis** after resuscitation; although the poet accounts for it in a way not altogether unsatisfactory.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

### ΤΑ ΠΡΟΣΩΠΑ ΤΟΥ ΔΡΑΜΑΤΟΣ.

ΑΠΟΛΛΩΝ	-	-	-	-	-	APOLLO
ΘΑΝΑΤΟΣ	-	-	-	-	-	DEATH
ΧΟΡΟΣ ΑΝΔΡΩΝ ΦΕΡΑΙΩΝ	-	-	-	-	-	CHORUS OF MEN OF PHERÆ
ΘΕΡΑΠΙΑΙΝΑ	-	-	-	-	-	FEMALE ATTENDANT
ΑΛΚΗΣΤΙΣ	-	-	-	-	-	ALCESTIS
ΑΔΜΗΤΟΣ	-	-	-	-	-	ADMETUS
ΕΥΜΗΛΟΣ	-	-	-	-	-	EUMELUS
ΗΡΑΚΛΗΣ	-	-	-	-	-	HERCULES
ΦΕΡΗΣ	-	-	-	-	-	PERES
ΘΕΡΑΠΩΝ	-	-	-	-	-	MAN-SERVANT.

## ΥΠΟΘΕΣΙΣ ΑΛΚΗΣΤΙΔΟΣ.

ΑΠΟΛΛΩΝ ἠτήσατο παρὰ τῶν Μοιρῶν, ὅπως ὁ Ἄδμητος, τελευτᾶν μέλλων, παράσχη τινὰ τὸν ὑπὲρ αὐτοῦ τεθνηξόμενον, ἵνα ἴσων τῷ προτέρῳ χρόνῳ ζῇ· καὶ Ἄλκηστις ἡ γυνὴ ἐπέδωκεν ἑαυτὴν, μηδετέρου τῶν γονέων ἐθελήσαντος ὑπὲρ τοῦ παιδὸς ἀποθανεῖν. Μετ' οὐ πολὺ δὲ, τῆς συμφορᾶς ταύτης γενομένης, Ἡρακλῆς παραγενόμενος, καὶ μάθων παρά τινος θειράποντος τὰ περὶ τὴν Ἄλκηστιν, ἐπορεύθη ἐπὶ τὸν τάφον· καὶ τὸν Θάνατον ἀποστῆναι ποιεῖσας, ἐσθῆτι καλύπτει τὴν γυναῖκα· τὸν δὲ Ἄδμητον ἥξιον λαβόντα τηρεῖν· εἰληφέναι δὲ αὐτὴν πάλης ἄθλον ἔλεγε· μὴ βουλομένου δὲ ἐκείνου, ἀποκαλύψας, εἰδείξεν ἦν ἐπένθει.

## THE ORDER, AND ENGLISH ACCENTUATION.

### ἙΠΟΘΕΣΙΣ ΑΛΚΗΣΤΙΔΟΣ.

ΑΠΟΛΛΩΝ ἠτήσατο παρὰ των Μοίρων, ὅπως ὁ Ἀδμήτος, μέλλων τελευτᾶν, παράσχη τινὰ τον τεθνηξόμενον ὑπὲρ αὐτοῦ, ἵνα ζῇσιν ἴσων τῷ προτέρῳ χρόνῳ· καὶ Ἀλκήστις ἡ γυνή, μηδετέρου των γονέων ἐθελήσαντος· ἀπόθαινει ὑπὲρ του παιδός, ἐπέδωκε αὐτήν. Δε ου πολὺ μετὰ, της ταύτης συμφορας γενόμενης, Ἡρακλῆς παραγενόμενος, καὶ μάθων παρά τινος θειράπόντος τα περὶ την Ἀλκήστιν, ἐπορεύθη ἐπὶ τον τάφον· καὶ ποιήσας τον Θάνατον ἀποστῆναι, καλύπτει την γυναῖκα ἐσθῆτι· δε ἥξιον τον Ἀδμήτον λαβόντα τηρεῖν· δε ἔλεγε εἰληφέναι αὐτήν ἀθλον πάλης· δε ἐκείνου μὴ βουλόμένου, ἀποκαλύψας, εἰδείξε ἦν ἐπένθει.

## TRANSLATION.

### ARGUMENT OF THE ALCESTIS.

APOLLO desired of the Fates, that Admētus, who was about to die, might give some one as a substitute to die for him, that so he might live for a term equal to his former life:—and Alcēstis his consort, neither of his parents being willing to die for their son, gave herself up. But not long after the time when this calamity took place, Hérculēs having arrived, and having learnt from a servant the particulars concerning Alcēstis, went to her tomb, and, having made Death retire, covers the lady with a robe: and he requested Admētus to receive and keep her for him; and said he had borne her off as a prize in wrestling: but when he would not, having unveiled her, he discovered to him her whom he was lamenting.

Line 1. The Fates, called *Μοίραι* by the Greeks, and by the Latins, *Færce*, were three most powerful Goddesses, daughters of Nox and Erebus, who were said to preside over the birth, life, and death of mankind. Their names, according to most authors, Pausānias indeed excepted, were Clótho, Láchesis, and Atropos. Clótho, the youngest of the sisters, and whose office it was to regulate the time of coming into the world, was represented holding in her hand a distaff, from which Láchesis span out the thread of human existence—teeming with action and fraught with vicissitude: Atropos, the eldest of the three, and who held in her hand a pair of scissors, snipped the thread at the moment appointed—and the pulse of life instantly ceased. Apóllō is said to have made these Goddesses

drunk—and thus to have obtained from them their compliance with his request in favor of Admētus. How much soever the Fates might have regretted the imprudence of their own conduct, and the impropriety of the concession they had made, yet they were in honor bound not to retract their promise.

Line 2. παράσχη τινὰ ὑπὲρ αὐτοῦ, *might provide some person for him—might substitute some one in his stead—might furnish a deputy*:—ἵνα ἴσων τῷ προτέρῳ χρόνῳ ζῇσιν, literally, *that he might live a time equal to his former time: that he might live as long as he had already lived*.

Line 7. τὸν Ἄδμητον ἥξιον λαβόντα τηρεῖν, *he requested Admētus, having received her, to keep her, i. e., to receive and keep her*.

Line 8. μὴ βουλομένου ἐκείνου, *he (namely, Admētus) not being willing*.

# ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

Ω δώματ' Ἀδμήτει', ἐν οἷς ἔτλην ἔγῳ	-   υ -   -   υ -   υ -   υ -
θῆσαν τράπεζαν αἰνέσαι, θεός περ ὧν·	- -   υ -   υ -   υ -   υ -   υ -
Ζεὺς γὰρ, κατακτὰς παῖδα τὸν ἑμὸν, αἴτιος,	- -   υ -   -   υ -   υ -   υ -
Ἀσκληπιὸν, στέρνοισιν ἑμβαλὼν φλόγα·	- -   υ -   -   υ -   υ -   υ -
οὐ δὴ χολωθεῖς, τέκτονας δίου πυρὸς	5 - -   υ -   -   υ -   υ -   υ -
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ	- -   υ -   -   υ -   υ -   υ -
θνητῷ παρ' ἀνδρὶ, τῶνδ' ἀποιν', ἠνάγκασεν.	- -   υ -   υ -   υ -   υ -   υ -
Ἐλθὼν δὲ γαῖαν τήνδ', ἐβουφόρβουν ξένῳ,	- -   υ -   -   υ -   υ -   υ -
καὶ τόνδ' ἔσωζον οἶκον εἰς τόδ' ἡμέρας·	- -   υ -   υ -   υ -   υ -   υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΠΟΛΛΩΝ.

Ω Ἀδμητῆα δώματα, ἐν οἷς ἐγὼ ἔτλην αἰνέσαι θῆσαν τραπέζαν, περ ὧν θεός· γὰρ Ζεὺς αἴτιος, κατὰκτας τὸν ἑμὸν παῖδα Ἀσκληπιόν, ἑμβαλὼν φλόγα στεγνοῖσι· οὐ δὴ χολώθεις, κτείνω Κυκλώπας τέκτονας δίου πυρός· καὶ με πατὴρ ἠνάγκασε θητεύειν πάρα θνητῷ ἀνδρὶ, ἀποῖνα τῶνδε. Δε ἑλθὼν τήνδε γαίαν, ἐβουφόρβουν ξένῳ, καὶ ἐσώζον τόνδε οἶκον εἰς τὸδε ἡμέρας·

TRANSLATION.

[SCENE. *The Palace of Admētus at Phéræ* : *Apóllō*, with his bow, passing and gazing.]

APOLLO.

O! MANSIONS of Admētus, in which I endured to assent-to the bond-servant's table, although I was a God :—for Júpiter was the cause, having slain my son Æsculápius,—by hurling the lightning's-flame at his breast : whereat then enraged, I kill the Cýclops, the forgers of Jove's fire :—and me did my father compel to serve—as-a-hireling to a mortal man, a punishment for these doings. So, having come to this land, I tended-herds for my host, and have preserved the house until this day :

1. ὦ δώματ' Ἀδμήτει', *O Admetéan mansions* :—in place of Ἀδμήτει', Lascar has Ἀδμήτοι'.—Admētus, son of Phérēs and of Clýménē, was king of Phéræ in Thesaly. He received Apóllō in the capacity of shepherd when his father Jove had banished him from heaven. By help of Apóllō, Admētus obtained the hand of Alcéstis, daughter of Pélias, king of Iólchos ; who required the suitor whom he should approve for son-in-law, to come in a chariot drawn by a lion and a wild boar. Apóllō, as a mark of the sense he entertained of the great attention paid to him by Admētus, continued to feel a lively interest in the welfare of the family. Of ἔτλην in this verse, the signification is, “ *I brooked or endured*.”

2. Suidas has given δουικὴν τροφὴν, *servant's fare*, as the interpretation of θῆσαν τράπεζαν, *méniam servilem*. The adjective θῆσαν, which is here put for θνητικὴν or μειωθαιτικὴν, is formed from θῆς, as κῆσσαν is from κῆς. The literal English

of ἀνέσαι is “ *to have praised or commended* :”—it also signifies “ *to have assented to or to have acquiesced in*,” as Monk remarks in his note on this verse. In line 12 below, ἤνεσαν means “ *they granted*.”

4. Æsculápius, god of botany and medicine, was son of Apóllō by Corónis, or (as some say) by Larissa.

5. ὧν, understand ἑνέκα :—τέκτονας δίου πυρὸς, literally, *manufacturers or framers of the heavenly fire*. The Cýclops, so named from their having only one eye, viz. in the middle of the forehead, were originally three in number, and had their forge in the interior of Ætna, under the superintendence of Vulcan.

7. ἀποῖνα, the accusative disjunct, like ψυχρὰν τέρψιν, ver. 363, below ; the context in both instances having reference to the objective case.

8. Another reading here, is ἐλθὼν δ' ἐς γαῖαν τήνδε :—but prepositions, as Monk observes, are for the most part suppressed after verbs of motion.



οσίου γὰρ ἀνδρὸς ὅσιος ὦν ἐτύγχανον,  
 παίδος Φέρητος, ὃν θανεῖν ἐρρύσάμην,  
 Μοῖρας δολώσας ᾗσαν δέ μοι θεαὶ,  
 Ἄδμητον Ἄϊδην τὸν παραυτίκ' ἐκφυγεῖν,  
 ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.  
 Πάντας δ' ἐλιγξας καὶ διεξιλθὼν φίλους,  
 πατέρα, γεραίαν θ', ἣ σφ' ἔτικτε, μητέρα,  
 θυγ' ἔυρε, πλὴν γυναικὸς, ὅστις ἤθελε,  
 θανὼν πρὸ κείνου, μηκέτ' εἰσορᾷν φάος·  
 ἢ ὦν κατ' οἴκους ἐν χερσὶν βαστάζεται  
 ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ  
 θανεῖν πέπρωται, καὶ μεταστῆναι βίου.  
 Ἐγὼ δέ, μὴ μίαισμά μ' ἐν δόμοις κίχῃ,  
 λείπω μελάρων τῶνδε φιλάττην στέγην.  
 Ἦδη δὲ τόνδε Θάνατον εἰσορῶ πέλαις,

10 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 15 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 20 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -  
 - - υ- - υ- - υ- - υ- - υ- - υ- - υ- - υ- -

## THE ORDER, AND ENGLISH ACCENTUATION.

γὰρ ἐτύγχανον ὃν ὅσιος ὅσιος ἀνδρὸς, παῖδος Φέρητος, ὃν ἐρρύσάμην θάνειν, δολώσας Μοῖρας· δὲ θεαὶ ᾗσαν μοι, Ἀδμήτῳ ἐκφυγεῖν τὸν Ἄϊδην παραυτίκα, διαλλάξαντα ἄλλον νεκρὸν τοῖς κάτω. Δὲ ἐλιγξας καὶ διεξιλθὼν πάντας φίλους, πατέρα, τε γεραίαν μητέρα, ἣ ἐτίκτε σφε, οὐκ ἔυρε, πλὴν γυναικὸς, ὅστις ἤθελε, θανὼν πρὸ κείνου, εἰσορᾷ φάος μήκετι· ἢ νῦν κατὰ οἴκους ψυχορραγοῦσα βαστάζεται ἐν χερσίν· γὰρ πέπρωται σφε ἐν τῇδε ἡμέρᾳ θάνειν, καὶ μεταστῆναι βίῳ. Δὲ ἐγὼ, μὴ μίαισμά μὲ ἐν δόμοις, λείπω μελάρων τῶνδε φιλάττην στέγην τῶνδε μελάρων. Δὲ εἰσορῶ Ἦδη πέλαις τόνδε Θάνατον,

## TRANSLATION.

for pious it was, and belonged to a pious man, the son of Phérēs, whom I rescued from dying by deluding the Fates:—for those Goddesses did grant unto me, that Adméteus should escape the death that was before him, by giving-in-his-stead another dead to the powers beneath.

But having tried and gone through all his friends, his father, and his aged mother, her who bare him, he found not one, save his wife, who was willing, by dying for him, to look on the light no more:—her who now within the palace, breathing out her soul, is borne in their arms: for it is destined for her on this day to die, and to depart from life!

But I, lest the pollution come upon me in the house, leave the most dear abode of the palace. And I see already at hand that fellow Death,

10. οσίου γὰρ ἀνδρὸς ὅσιος ὦν ἐτύγχανον, literally, for it (namely, οἶκος, the mansion) happened being pious, a pious man's: that is, being the property of a pious man it was pious. For ἐτύγχανον, Aldus has ἐτύγχανε.

11. Lascar edited ἐρρύσάμην, with one ε. Monk says, 'imitatio structura esset, ὃν ἐρρύσάμην μὴ θανεῖν, ut in Oréste, v. 591, εἰ μὴ κτελέσας ῥύσεται με μὴ θανεῖν: vel in Electrā, 510, αὐτὸν ἐξέκλεβα μὴ θανεῖν.'

12. Μοῖρας δολώσας—having tricked the Fates, viz., by plying them with wine, and charming them with music.

13. Ἄδμ Aldus,—et editiones, præter Lascarem qui Ἄϊδην et παρ' αὐτίκ'. Ἄϊδην τὸν παραυτίκα, instāntem mórtem:—in quā locutiōne nil est quod reprehēndas; Ἄϊδης enim simpliciter pro mórte persaepe

dictum est: ut in Hippolyt. 1050, 1363. Iphig. Taur. 486. Soph. Œdip. Colon. 1439. Æschyl. Agam. 676. Monk.

17-18. The vulgate reading here is τις ἤθελε θανεῖν, with which μηκέτ' hardly makes sense, and therefore in lieu of it, Barnes and Musgrave conjectured μηδ' ἔτι. Heath retained μήκετι—imagining ὥστε to be understood. Reiske amended the text as it now stands.

20. ψυχορραγοῦσα, animus agens, ushering forth her life or soul, that is, expiring, or breathing her last breath.

23. For τῶνδε in this verse, Lascar, Aldus, and all before Musgrave, have τῇδε agreeing with στέγην.

24. τόνδε Θάνατον εἰσορῶ, literally, I see this Death, that is, I here see Death.

ἰερέα θανόντων, ὅς νιν εἰς Ἀΐδου δόμους  
μέλλει κατάξειν· ξυμμέτρως δ' ἀφίκετο.  
φρουρῶν τόδ' ἡμαρ, ᾧ θανεῖν αὐτὴν χρεών.

ΘΑΝΑΤΟΣ.

Ἄ, ᾶ, ᾷ, Ᾱ.

Τί σὺ πρὸς μελάρθοις; Τί σὺ τῇδε πολεῖς,  
Φοῖβε; Ἀδικεῖς αὖ, τιμὰς ἐνέρων  
ἀφορίζομενος, καὶ καταπαύων;  
Ὅκ ἤρεσέ σοι μόρον Ἀδμήτου  
διακωλύσαι, Μοῖρας δολίῳ  
σφῆλαντι τέχνῃ; Νῦν δ' ἐπὶ τῇδ' αὖ  
χέρα τοξήρην φρουρεῖς ὀπλίσας,  
ἢ τόθ' ὑπέστη, πόσιν ἐκλύσας;  
αὐτὴ προθανεῖν Πελίου παῖς;  
ΑΠ. Θάρσει· δίκην τε, καὶ λόγους κεδνοὺς ἔχω.  
ΘΑ. Τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

25 υ υ - | υ - | - | υ - | - | υ -  
- - | υ - | - | υ - | - | υ υ  
- - | υ - | - | υ - | - | υ -  
30 υ υ - | υ - | - | υ υ -  
υ υ - | υ - | - | υ υ | -  
- - | υ υ - | υ υ - | -  
υ υ - | - | - | υ υ -  
- - | υ υ - | - | υ υ | -  
35 υ υ - | - | - | υ υ -  
- υ υ | - | υ υ | -  
- - | υ υ - | υ υ - | \*  
- - | υ - | υ - | υ - | - | υ -  
υ - | υ - | - | υ - | - | υ -

THE ORDER, AND ENGLISH ACCENTUATION.

ἰερέα θανόντων, ὅς μέλλει κατάξειν νιν εἰς δόμους Ἀΐδου· δε ἀφίκετο ξυμμέτρως, φρούρειν τόδε ἡμαρ, ᾧ χρεών αὐτὴν θάνειν. ΘΑ. Α, α, α, α. Τι συ πρὸς μελάρθοις; Τι πόλεις συ τῇδε, Φοῖβε; Αὐ ἀδικεῖς, ἀφορίζομενος καὶ καταπαύων τίμας ἐνέρων; Οὐκ ἤρεσες σοι διακωλύσαι μόρον Ἀδμήτου, δολίῳ τέχνῃ σφῆλάντι Μοῖρας; Δε νυν αὐ ὀπλίσας χέρα τοξήρην φρούρεις ἐπὶ τῇδε, ἢ τότε ὑπέστη, ἐκλύσας πόσιν, αὐτὴ παῖς Πελίου πρόθανειν; ΑΠ. Θάρσει· ἔχω τε δίκην, καὶ κεδνοὺς λόγους. ΘΑ. Τι ἔργον δῆτα τόξων, εἰ ἔχεις δίκην;

TRANSLATION.

priest of the dead,—who is about to waft her down to the mansions of Pluto:—and he is come exactly-to-the-time, observing this day, upon which it is destined for her to die.

DEATH. [*Entering, robed in black, with a sword in his hand, accosts Apollo.*] Ha! ha! ha! ha! What doest thou at the palace? Why loungest thou here, Phoebus? Art thou again at thy deeds of injustice, abridging and obstructing the honors of the powers beneath? Was it not enough for thee to stay the fate of Admetus, having by fraudulent artifice deluded the Destinies? But now again, armed as to thy hand with thy bow, dost thou keep guard over her, who at that time undertook, in order to redeem her husband, herself the daughter of Pelias, to die for him?

APOLLO. [*With frankness and sincerity.*] Be of courage: I adhere both to justice and to honorable terms.

DEATH. What occasion then for thy bow, if thou adherest to justice?

25. ἰερεῖ δαυτ ὁμνες· restitui, (monente Elmsleio,) véram accusativi fórmam ἰερέα, cújus dúo últimæ syllabæ in únam coaléscunt. MONK.

26. ξυμμέτρως, congruente intervállo.

28. It is to me, I must own, matter of much surprize that Potter or any other should have given "Orcus" as the translation of Θάνατος, when no word in our language, except "Death," can rightly express the meaning of the original. In Aldus—and so in most of the early editions, this person is termed Χάρων.

29. Reiske wished to read πολεῖ in the

middle voice, but unnecessarily; for, as Monk observes, πολέω, (when used as a neuter verb,) signifies, vérsor, frequéntor.

30. ἀδικεῖς αὖ; literally, *Doest thou injustice again?* Actest thou again unjustly? Monk gives "attributes or prerogatives" as the interpretation of τιμὰς.

33-34. Μοῖρας δολίῳ σφῆλαντι τέχνῃ, *having by guileful art deceived the Fates*. See the note at verse 12, above.

36. For τῇδ', the vulgate lection is τὴδ'.

37. Aldus, and most MSS. have αὐτήν: Lascar and Musgrave αὐτή. Wakefield changed the breathing and edited αὐτή.

ΑΠ. Ξύνηθες αἰεὶ ταῦτα βαστάζειν ἐμοί.	40	υ- υ-  - υ-  - υ-
ΘΑ. Καὶ τοῖσδε γ' οἴκοις ἐκδικῶς προσωφελεῖν.		- υ-  - υ-  - υ-
ΑΠ. Φίλου γὰρ ἀνδρὸς ξυμφοραῖς βαρύνομαι.		υ- υ-  - υ-  - υ
ΘΑ. Καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;		- υ-  - υ-  - υ-
ΑΠ. Ἄλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην.		- υ-  - υ-  - υ-
ΘΑ. Πῶς οὖν ὑπὲρ γῆς ἐστὶ, καὶ κατὰ χθονός;	45	- υ-  - υ-  - υ
ΑΠ. Δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα.		υ- υ-  - υ-  - υ
ΘΑ. Κἀπάξομαι γε νερτέραν ὑπὸ χθόνα.		- υ-  - υ-  - υ
ΑΠ. Λαβὼν ἴθι· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε—		υ- υ-  - υ-  - υ
ΘΑ.—κτείνειν ὃν ἂν χρεῖ; Τοῦτο γὰρ τετάγμεθα.		- υ-  - υ-  - υ
ΑΠ. Οὐκ· ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.	50	- υ-  - υ-  - υ- υ-
ΘΑ. Ἔχω λόγον γε, καὶ προθυμίαν σέθεν.		υ- υ-  - υ-  - υ
ΑΠ. Ἔστ' οὖν ὅπως Ἀλκηστὶς εἰς γῆρας μόλοι;		- υ-  - υ-  - υ-
ΘΑ. Οὐκ ἔστι τιμαῖς κἀμὲ' τέρπεισθαι δόκει.		- υ-  - υ-  - υ-
ΑΠ. Οὔτοι πλέον γ' ἂν ἡ μίαν ψυχὴν λάβοις.		- υ-  - υ-  - υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΠ. Ξύνηθες ἐμοί αἰεὶ βαστάζειν ταῦτα.—ΘΑ. Γε καὶ ἐκδικῶς προσωφελεῖν τοῖσδε οἴκοις. ΑΠ. Γὰρ βαρύνομαι ξυμφοραῖς φίλου ἀνδρός. ΘΑ. Καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ; ΑΠ. Ἄλλα οὐδὲ ἀφειλόμην ἐκεῖνον σε πρὸς βίαν. ΘΑ. Πῶς οὖν ἐστὶ ὑπὲρ γῆς, καὶ οὐ κατὰ χθονός; ΑΠ. Ἀμείψας δαμάρεται, μέτα ἣν σὺ νῦν ἤκεις. ΘΑ. Καὶ ἀπάξομαι γε ὑπὸ νερτέραν χθόνα. ΑΠ. Λάβων ἴθι· γὰρ οὐκ οἶδα εἰ ἀν πείσαιμί σε. ΘΑ. Κτείνειν ὃν ἂν χρεῖ; Γὰρ τοῦτο τετάγμεθα. ΑΠ. Οὐκ· ἀλλὰ ἐμβαλεῖν θάνατον τοῖς μελλούσι. ΘΑ. Γε ἔχω λόγον σέθεν, καὶ προθυμίαν. ΑΠ. Ἔστι οὖν ὅπως Ἀλκηστὶς μόλοι εἰς γῆρας; ΘΑ. Οὐκ ἔστι· δόκει καὶ ἐμε τερπεῖσθαι τιμαῖς. ΑΠ. Ἀν οὔτοι γε λάβοις πλέον ἢ μίαν ψυχὴν.

## TRANSLATION.

APOLLO. It is habitual to me ever to bear it. DEATH. Yes—and contrary-to-justice, to aid these mansions.

APOLLO. For I am afflicted at the misfortunes of a man who is dear to me. DEATH. And wilt thou debar me of this second dead?

APOLLO. But neither took I him from thee by force—DEATH. How then is he above ground, and not beneath the earth?

APOLLO. Having in his stead given his wife, after whom thou art now come. DEATH. And I will bear her off, too, to the land below!

APOLLO. Taking her, begone: for I do not know whether I can persuade thee—DEATH.—to slay him whom I ought? For this were we commanded.

APOLLO. No: but to scatter death on those about to die!

DEATH. Yes, I comprehend thy discourse, and drift.

APOLLO. Is it possible then that Alcæstis can arrive at old-age?

DEATH. [*Denyingly.*] It is not: consider that I, likewise, am delighted with my due honors.

APOLLO. Thou canst no how, at all events, take more than one life!

40. ξύνηθες ἐμοί, *it is usual or customary for me, i. e., it is my manner.* Apóllō generally carried his bow in his hand, and upon no occasion did he appear without this weapon: in confirmation of it Monk very aptly quotes, '*nūquā hūmero possitūrus arcum.*' Hor. Carm. III. iv. 60.

43. νοσφιεῖς με; *wilt thou sever me from or wilt cause me to be destitute of?*

45. Monk has followed Aldus. Lascar

has χθονός κάτω:—Musgrave, κάτω χθονός.

47. νερτέραν ὑπὸ χθόνα, —literally, *under the nether earth*:—so in the Hérculès In furiate, verse 335, we find ἤξω πρὸς ὑμᾶς, νερτέρα δάσων χθονί.

48. Some of the learned have objected to ἂν in this verse, proposing ἀρ' as an amendment, but unnecessarily.

49. The common lection is χρεῖ, badly: Schaefer restored χρεῖ.

ΘΑ. Νέων φθινόντων, μείζον ἄρτυμαι κλέος.	55	υ - υ -    - υ -    υ - υ -
ΑΠ. Κἂν γραῦς ὀληται, πλουσίως ταφήσεται.		- - υ -    - υ -    υ - υ -
ΘΑ. Πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.		- - υ -    - υ -    υ - υ -
ΑΠ. Πῶς εἶπας; Ἄλλ' ἢ καὶ σοφὸς λήθηθας ὦν;		- - υ -    - υ -    υ - υ -
ΘΑ. Ὡνοῖντ' ἂν, οἷς πάρεστι, γηραιούς θανεῖν.		- - υ -    υ -    υ -    - υ -
ΑΠ. Ὅκουον δοκεῖ σοι τήνδε μοι δοῦναι χάριν;	60	- - υ -    - υ -    - υ -    - υ -
ΘΑ. Ὅου δῆτ' ἐπίστασαι δὲ τοὺς ἔμους τρόπους.		- - υ -    υ -    υ -    υ -    - υ -
ΑΠ. Ἐχθροὺς γε θνητοῖς, καὶ θεοῖς στυγυμένους.		- - υ -    - υ -    - υ -    υ -    - υ -
ΘΑ. Οὐκ ἂν δύναιο πάντ' ἔχειν, ἂ μὴ σε δεῖ.		- - υ -    υ -    υ -    υ -    - υ -
ΑΠ. Ἡ μὲν σὺ παύσει, καίπερ ὦμος ὦν ἄγαν		- - υ -    - υ -    - υ -    υ -    - υ -
τοῖος Φέρτος εἴσι πρὸς δόμους ἄντηρ,	65	υ - υ -    υ -    υ -    υ -    - υ -
Ἐυρυσθέως πέμψαντος ἵππειον μέτα		- - υ -    - υ -    - υ -    - υ -    - υ -
ὄχημα Θερῆκος ἐκ τόπων δυσχειμέρων,		υ - υ -    - υ -    - υ -    - υ -    - υ -
ὃς δὴ, ξενωθείς τοῖσδ' ἐν Ἀδμήτου δόμοις,		- - υ -    - υ -    - υ -    - υ -    - υ -
βία γυναῖκα τήνδε σ' ἐξαίρῃσεται.		υ - υ -    υ -    υ -    - υ -    - υ -
κόλῳ ἢ παρ' ἡμῶν σοι γενήσεται χάρις,	70	- - υ -    - υ -    - υ -    υ -    - υ -
δράσεις δ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.		- - υ -    - υ -    - υ -    - υ -    - υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΘΑ. Νέων φθινόντων, ἄρτυμαι μείζον κλέος. ΑΠ. Καὶ ἀν ὀλήται γραῦς, πλουσίως ταφήσεται. ΘΑ. Τίθης τὸν νόμον, Φοῖβε, πρὸς τῶν ἐχόντων. ΑΠ. Πῶς εἶπας; Ἄλλα ἢ λελήθας ὦν καὶ σοφός; ΘΑ. Ὅις παρέστι ἀν ὀνοῖντο θάνατον γηραιούς. ΑΠ. Οὐκοῦν δοκεῖ σοι δοῦναι μοι τήνδε χάριν; ΘΑ. Οὐ δῆτα' δε ἐπίστασαι τὸν ἐμὸν τρόπον. ΑΠ. Ἐχθροὺς γε θνητοῖς, καὶ στυγυμένους θεοῖς. ΘΑ. Οὐκ ἀν δύναιο ἔχειν πάντα, ἂ μὴ δεῖ σε. ΑΠ. Ἡ μὲν σὺ παύσει, καίπερ ὦν ἄγαν ὦμος τοῖος ἄντηρ εἴσι πρὸς δόμους Φερτός, Εὐρυσθέως πέμψαντος μέτα ἵππειον ὄχημα ἐκ δυσχειμέρων τόπων Θερῆκος, ὃς δὴ, ξενωθείς ἐν τοῖσδε δόμοις Ἀδμήτου, βία ἐξαίρῃσεται τήνδε γυναῖκα σε' καὶ οὐτε γενήσεται ἡ χάρις σοι παρὰ ἡμῶν, τε ὁμοίως δράσεις ταῦτα, τε ἀπεχθήσει ἐμοί.

## TRANSLATION.

DEATH. When the young die, I reap the greater glory. APOLLO. And if she die old, she will be sumptuously entombed!

DEATH. Thou layest down the law, Phoëbus, in favor of the rich!

APOLLO. How didst thou say? But forgottest thou thyself, being the while witty? DEATH. Those, who have the means, would purchase to die old! APOLLO. Doth it then seem good unto thee to grant me this favor?

DEATH. No, in troth: and thou knowest my ways! APOLLO. Hostile at least to mortals, and detested by the Gods!

DEATH. Thou canst not have all things, which thou oughtest not!

APOLLO. [*Predictingly.*] Yet assuredly thou wilt relax, although thou art mighty stubborn: such a man will come to the house of Phérès, Eurýstheus having sent him after a chariot of horses from the wintry regions of Thrace, who in fact, after being-received-a-guest in this house of Admētus, shall by force take this woman away from thee: and there will not be any obligation to thee from us,—but nevertheless thou wilt do this, and wilt be hated by me. [*Exit Apóllo displeased.*]

56. πλουσίως ταφήσεται, *she will be richly entombed*,—alluding to the custom of interring the aged with greater magnificence and pomp than the young.

57. τῶν ἐχόντων, *those possessing, understand χρήματα, riches or wealth.*

59. οἷς πάρεστι, *to whom there is present, understand χρήματα, wealth.* In this line for ὀνοῖντ', Aldus and his followers have

ὀνοῖντ',—which some indeed negligently render as if written ὄναιντ'.

64. ἢ μὲν σὺ παύσει, *thou wilt nevertheless stop short—thou wilt give over or desist—thou wilt cease yet.*

66–67. ἵππειον ὄχημα, *literally, a horse chariot, that is, a chariot and its horses, or rather, the chariot horses: namely, those of Diomedes, king of Thrace.*

ΘΑ. Πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλεόν λάθοις.  
 "Ἦδ' οὖν γυνὴ κάτεισι·ν εἰς Ἀΐδου δόμους·  
 στεῖχω δ' ἐπ' αὐτὴν, ὡς καταρξώμαι ξίφει·  
 ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν,  
 οὔτου τόδ' ἔγχος κρατὸς ἀγνίση τρίχα.

## ΧΟΡΟΣ.

ΗΜΙΧ. Α'. Τί ποθ' ἥσυχία πρόσθε μελάβρων;  
 τί σεσίγηται δόμος Ἀδμήτου;  
 ΗΜΙΧ. Β'. Ἀλλ' οὐδὲ φίλων τις πέλας· οὐδεὶς,  
 ὅστις ἂν εἴποι πότερον φθιμένην  
 βασιλείαν χρὴ πένθειν, ἢ ζῶσ'  
 ἔτι φῶς τόδε λεύσσει Πελίου παῖς  
 Ἄλκηστις, ἔμοι παῖσ' ἑ ἀρίστη  
 δόξασα γυνὴ  
 πόσιν εἰς αὐτῆς γεγενῆσθαι;

--|v--||--|v--|v--|v--  
 --|v--|v--|v--|v--||--|v--  
 --|v--||--|v--||--|v--  
 75 v--|v--||--|v--|v--|v--  
 v--|v--||--|v--|v--|v--  
 v--|v--||--|v--|v--|v--  
 v--|v--||--|v--|v--|v--  
 80 v--|v--||--|v--|v--|v--  
 v--|v--||--|v--|v--|v--  
 v--|v--||--|v--|v--|v--  
 --|v--||--|v--|v--|v--  
 --|v--|v--||--|v--|v--|v--  
 85 v--|v--||--|v--|v--|v--\*

## THE ORDER, AND ENGLISH ACCENTUATION.

ΘΑ. Πόλλα αν συ λέξας, αν λάθοις οὐδεν πλεον. "Ἦδε γυνή ουν κατείσι εἰς δόμους Ἀΐδου" δε στείχω ἐπὶ αὐτὴν, ὡς καταρξώμαι ξίφει· γὰρ ἱερὸς οὗτος των θεῶν κατὰ χθονός, τρίχα κρατὸς οὔτου τόδε ἐγχος ἀγνίση. ΗΜΙΧ. Α'. Τί ποτέ ἥσυχία πρόσθε μελάβρων; Τί δόμος Ἀδμήτου σεσιγήται; ΗΜΙΧ. Β'. Ἀλλὰ οὐδέ τις φίλων πέλας· οὐδεὶς, ὅστις αν εἴποι πότερον χρὴ πένθειν φθιμένην βασιλείαν, η Ἀλκήστις, παῖς Πελίου, ἐτι ζῶσα λεύσσει τόδε φως, δοξάσα ἔμοι τε πάσι γεγενῆσθαι ἀρίστη γυνή εἰς πόσιν αὐτῆς.

## TRANSLATION.

DEATH. [*Sneeringly.*] Much as thou hast said, thou wilt gain nought the more! This woman, then, shall descend to the mansions of Plúto: and I am advancing on her, that I may begin the rites with my sword; for sacred is he to the Gods beneath the Earth, the hair of whose head this blade hath consecrated. [*Exit Death,—proceeding with determined step in behind the royal mansion.*]

1. SEMICHORUS. [*Entering from the left of the stage, the second from the right.*] Why ever this stillness before the palace? Why is the house of Admétyus hushed-in-silence?

2. SEMICHORUS. But there is not any one of friends near: nobody who can tell us whether we have to deplore the departed queen, or whether Alcéstis, daughter of Péliás, being still alive views the light; having appeared to me and to all, to have been the best of wives to her husband!

72. Wakefield conjectured πόλλ' ἂν σὺ λέξας, *múlla tamésti tu dixeris*, a mode of speech utterly foreign to the Greeks!

73. The vulgate lection here is εἰ δ' οὖν. Blomfield would rather have ἢ γ' οὖν.

74. καταρξώμαι, that is, κατάρξωμαι τοῦ ἱεροῦ, *sacra auspicabor*, I will begin the business of consecration,—by cutting off Alcéstis's hair in front: this hair was afterwards thrown on the blazing fire of the altar, a first and most acceptable offering to the powers below.

75. ἱερὸς τῶν θεῶν, literally, *sacred of the Gods*, i. e., *their holy property*.

76. For ἀγνίση almost all have ἀγνίσει.

77. Monk has, in my opinion, display-

ed great want of judgment in prefixing ΗΜΙΧ. Α', instead of ΧΟ. to this verse on the simple recommendation of Barnes; and still more, in his assignment of person in Στροφῇ α'. I have retained Monk's allotment of character throughout, but my ear would not allow me to adopt his supposed emendation *πρόσθεν* for *πρόσθε*, in this line, a mark of vitiated taste and of fondness of innovation—as glaring as his *ἔγχος μέτροισιν*, verse 905, below.

80. MSS. and editions have ἂν ἐνέπα.

81. Aldus's reading and that of all others, except Lascaris and Matthiæ, is τὴν βασιλείαν, with the omission of τόδε in the next line,—but badly.

ΧΟ. Κλύει τις ἡ στεναγμὸν, ἡ	[Στροφή α΄.]	υ - υ -    υ - υ -	α΄
χερῶν κτύπον κατὰ στήγας;		υ - υ -    υ - υ -	β΄
ἡ γόον, ὡς πεπραγμένυν;		υ - υ -    υ - υ -	γ΄
Ὅυ μὰν, ὅυ δέ τις ἀμφιπόλυν		-    - υ υ   - υ υ   -	δ΄
στατίζεταί ἀμφὶ πύλας.	90	υ - υ -    - υ υ -	ε΄
Ἐἰ γὰρ μετακύμιος ἄτας,		-    - υ υ   - υ -    -	ζ΄
ὦ Παιάν, Φανείης.		- - - υ   - -	η΄

ΗΜΙΧ. Α'. 'Οὐ τ' ἂν φιλέμην· γ' ἐσιώπων·	- -   - -   - -   - - *
οὐ γὰρ δὴ φροῦδός γ' ἐξέοικαν—	- -   -    - -   - -
ΗΜΙΧ. Β'. Πόθεν; 'Οὐκ ἄνυχῶ. Τί σε θασύνει; 95	- -   - -    - -   - -
ΗΜΙΧ. Α'. Πῶς ἂν ἐξημὸν τάφον· Ἀδμητος	- -   - -    - -   - -
κελεύει δὲν ἔπραξῃς γυναικί;	- -   - -    - -   - - *

ΧΟ. Πυλᾶν πάροιθε δ' οὐχ ὄρῳ	[ Ἀντιστρ. α'.	υ- υ-  υ- υ-	α'
πηγαῖον, ὡς νομίζεται,		- υ-  υ- υυ	β'
χέρει <sup>6</sup> , ἐπὶ φθιτῶν πύλαις·	100	-υ-υ-  υ- υ-	γ'
χάιτα τ' οὐτίς ἐπὶ προθύροις		- - υυ -υυ -	δ'
τομαῖος, ἀ δὴ νεκῶν		υ- υ-  -υυ-	ε'
πένθει πίπτει· οὐ νεολαία		- - υ-  -υυ-  -	ζ'
δοῦπεϊ χεῖρ γυναικῶν.		- - - υ   - -	η'

THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Κλύει τις σε πένανύ μου, η κτύπον χέρον κατά στέγας, η γλόν, ως πεπαράμενων / Ου μαν, δε ούτω αμφοτέρων στατίει άμφι πύλας. Ω Πάριος, γαρ ει φανείς μετακύμιν άτας. ΗΜΙΧ. Α'. Ου τοι αν εισήλθον φθήμεναι γαρ γέ φρούδω ου δη γέ οίκον—ΗΜΙΧ. Β'. Πόθεν, ουτ αύχων. Τι θαρσύνει σε; ΗΜΙΧ. Α'. Πως αν Αδμήτος αν επράξε ερήμων τάφον κένδης γυναικός; ΧΟ. Δε ου όρω παροίον πύλαν πηγαίον χερνάδα, άσπομιζέταί επι πύλαις φθίτον, τε επι πρόθυμωσ ούτως τομαίος χαίτα, ά δε π' έντι πένθει νέκυον χείρ νυναικών ου δύσπει υλοαία.

TRANSLATION.

CHORUS. Hears any-one either a wailing—or the beating of hands in the palace,—or lamentation, as though the event-had-taken-place?

[*Responsively.*] No, indeed; nor is any of the servants stationed about the gates! [*With fervour.*] O Apollo,—for I wish that thou wouldest appear amidst the waves of this calamity. 1. SEMICHORUS. They would no how, at least, be silent, were she dead:—for certainly the corpse is not yet gone from the house. 2. SEMICHORUS. Whence this surmise? I presume not to entertain it? What emboldens thee to think so?

1. SEMICHORUS. How could Admétus have made a private funeral of his so excellent consort ?—CHORUS. But I see not before the gates the spring-water bath—as is the custom at the gates of the dead :—and in the porches there is no shorn hair, which generally falls in grief for the deceased :—the hands of women sound not for the youthful-bride !

86-7-8. In most editions these three verses constitute two trimeter iambs, with ἡ *ἔρῃον* for ἡ *γόνον*. In MSS. also we find HMLX. prefixed to verses 86 and 89. For *χέρῃον* Lascaris has *χέρος*,—and for *γόνον*, Aldus, and MSS. partially, have *γόνον*.

87. Monk has *κῦτπον*,—by an error at press. In v. 89, he has *ὁν μὰν οὐδὲ τις*—

94. After *οἰκων* some MSS. have *νέκρυς*,

which Monk incloses in brackets. I have omitted it. Musgrave conjectured  $\phi\epsilon\sigma\upsilon\delta\omicron\varsigma\ \gamma\acute{\alpha}\rho\ \delta\eta\ \nu\acute{\epsilon}\mu\upsilon\varsigma\ \epsilon\acute{\xi}\ \delta\acute{\iota}\alpha\kappa\omega\alpha\nu$ —and Matthiae,  $\gamma\acute{\alpha}\rho\ \delta\eta\ \phi\epsilon\sigma\upsilon\delta\omicron\varsigma\ \nu\acute{\epsilon}\mu\upsilon\varsigma\ \epsilon\acute{\xi}\ \delta\acute{\iota}\alpha\kappa\omega\alpha\nu$ , carrying  $\delta\upsilon$  back to the preceding verse.

100. χερσίν. hic est vas illud fictile (ὑ-  
τρακον) aqua lustrali plenum, quod stā-  
bat ante aedes—in quibus exponeretur  
mōrtuus; ἀρδάνιον vocabatur. Monk.

ΗΜΙΧ. Α'. Καὶ μὴν τόδε κύριον ἡμαρ—	105	-  -  -  -  -  -  *
ΗΜΙΧ. Β'. Τί τόδ' ἀνδᾶς;		-  -  -  -  -  -
ΗΜΙΧ. Α'.—ψ̄ χρῆν σφε μολεῖν κατὰ γαίᾳς.		-  -  -  -  -  -  *
ΗΜΙΧ. Β'. Ἐθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.		-  -  -  -  -  -  -  -
Χρῆ, τῶν ἀγαθῶν διακναιομένων,		-  -  -  -  -  -  -  -
πενθεῖν ὅστις	110	-  -  -  -  -  -
χρηστὸς ἀπ' ἀρχῆς νενόμισται.		-  -  -  -  -  -  *
<hr/>		
ΧΟ. Ἄλλ' οὐδὲ ναυκληρίαν	[Στροφὴ β'.]	-  -  -  -  -  -
ἔσθ' ὅποι τις αἰῶς		-  -  -  -  -  -
στεύλας, ἢ Λυκίαν,		-  -  -  -  -  -
ἴστ' ἐπὶ τὰς ἀνδρῶς	115	-  -  -  -  -  -
Ἀμμωνίδας ἔδρας,		-  -  -  -  -  -
δυστάνου παραλύσαι		-  -  -  -  -  -
ψυχὰν, μύρος γὰρ ἀπότομος		-  -  -  -  -  -
πλάθει, θεῶν δ' ἐπ' ἐσχάραις;		-  -  -  -  -  -
οὐκ ἔχω πῖ	120	-  -  -  -  -  -
τίνα μηλόθυτᾶν πορευθῶ.		-  -  -  -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΗΜΙΧ. Α'. Καὶ μὴν τόδε κύριον ἡμαρ—ΗΜΙΧ. Β'. Τί τόδε αὐδᾶς; ΗΜΙΧ. Α'.—ψ̄ χρῆν σφε μό-  
λειν κατὰ γαίᾳς. ΗΜΙΧ. Β'. Ἐθιγες ψύχης, δε ἔθιγες φρένων. Πένθει, τῶν ἀγαθῶν διακναιομέ-  
νων, χρῆ ὅστις νενόμισται χρηστὸς ἀπο ἀρχῆς. ΧΟ. Ἄλλα οὐδὲ ἐστὶ αἰῶς, ὅποι, τις στεύλας ναυ-  
κληρίαν, ἢ ἐπὶ Λυκίαν, εἴτε τὰς ἀνδρῶς Ἀμμωνίδας ἔδρας, παραλύσαι ψυχὰν δυστάνου, γὰρ ἀ-  
πότομος μύρος πλάθει, δε οὐκ ἔχω ἐπὶ τίνα μηλόθυταν ἐπὶ ἐσχάραις θεῶν πορευθῶ.

## TRANSLATION.

1. SEMICHORUS. And yet this is the appointed day—

2. SEMICHORUS. [*Interruptingly.*] What is that thou sayest?

1. SEMICHORUS.—in which she must go beneath the Earth!

2. SEMICHORUS. [*With great pathos.*] Thou hast touched my soul; ay, thou hast touched my heart. To mourn, when the good are afflicted, is befitting in him who from the beginning has been accounted good!

CHORUS. But there is not on the Earth any where, to which, one hav-  
ing sent naval-equipment,—either unto Lúcia, or to the thirsty site of  
Ammon's fane,—can redeem the life of the unhappy woman; for ab-  
rupt fate is approaching,—and I know not unto what one of those that  
sacrifice at the altars of the Gods I can go!

105. Áldus and most others have καὶ  
μὴν τόδε δὲ κύριον ἡμαρ in this verse, and καὶ  
τί τόδ' ἀνδᾶς; in the next: on which read-  
ing Monk says, "δὲ et καὶ manifestò sunt  
interpoláta—quo ad similitúdinem legi-  
timí systematis versículi cogeréntur."

109. The Scholiast explained διακναιο-  
μένων by φθειρομένων. Hesychius read δια-  
κναιόμενον in the accusative singular, and  
gave διαπιστούμενον as the signification.

114. All MSS. have Λυκίαν. Monk's a-  
pology for Λυκίαν, is:—"Λυκίαν flagitäre  
vidétur constructio:—præpositio sémel  
tantùm, et in áltero senténtiæ mêmbro,  
exprímitur."

115—16. τὰς ἀνδρῶς Ἀμμωνίδας ἔδρας,

literally, the arid Ammonian seats, that is,  
the temple of Júpiter Ammon in the parch-  
ed and thirsty deserts of Líbya, in Africa.  
Júpiter Ammon had another temple and  
oracé in Æthiopia. The vulgate lection  
here is Ἀμμωνιάδας ἔδρας.

117. For παραλύσαι most editions have  
παραλύσαι. Wakefield conjectured παρα-  
λύσει,—but, as Monk observes, the opta-  
tive is the only true construction.

118. Vúlgò ἀπότομος,—quod, cùm mé-  
tro antistrophico párum quádrét, felici-  
tér còrrigit Blomfíeldius ἀπότομος.—Ap-  
tissimè dicitur Alcéstidis fátum prærip-  
tum: infra vv. 1003—04, de necessítate, ὅ-  
δε τις ἀποτόμου λήματός ἐστιν αἰδώς. ΜΟΝΚ.

Μόνος δ', ἄν, ἐι φῶς τόδ' ἦν	[Ἀντιστρ. β'.]	υ- υ-  -υ	α'
ἄμμασιν δεδορκῶς		-υ υ  --	β'
Φοίβου παῖς, προλιποῦσ'		-- υ-υ	γ'
ἦλθεν ἔδρας σκοτίους	125	-υ-υ υ-υ	δ'
Ἄϊδάο τε πύλας		-- υ-υ	ε'
δμαθίντας γὰρ ἀνίστη,		-- υ-υ	ζ'
πρὶν αὐτὸν εἶλε Διόβολον		υ- υ-  υ-υ υ	η'
πλάκτρον πυρὸς κεραυνίου.		-- υ-  υ-	θ'
Nῦν δὲ τίν' ἔτι	130	-υ υ-υ	ι'
βίου ἐλπίδα προσδέχωμαι;		υ-υ- υ-υ-  υ-	κ'
<hr/>			
Πάντα γὰρ ἤδη τετέλεσται		-υ-υ --  υ-υ- υ*	
βασιλεῦσιν,		υ-υ- υ*	
πάντων δὲ θεῶν ἐπὶ βώμοις		-- υ-υ-  υ-υ	*
ἄιμόρξαντο θυσαίαι πλήρεις,	135	-- υ-υ-  υ-υ	
οὐδ' ἔστι κακῶν ἄκος οὐδέν.		-- υ-υ-  υ-υ- υ*	
Ἄλλ' ἢδ' ὁπαδῶν ἐκ δόμων τις ἔρχεται		-- υ-  -- υ-  υ- υ-υ	
δακρυρροῦσα τίνα τύχην ἀκούσομαι;		υ- υ-  υ-υ υ-  υ- υ-υ	

THE ORDER, AND ENGLISH ACCENTUATION.

Δε μόνος εἰ παῖς Φοίβου ἢν δεδορκῶς ἄμμασιν τόδε φῶς, ἀν ἦλθε, προλιποῦσα σκοτίους ἔδρας τε πύλας Αἰδάο γὰρ ἀνίστη δμαθίντας, πρὶν πλάκτρον κεραυνίου πύρος Διόβολον εἶλε αὐτόν. Δε νῦν τίνα ἐλπίδα βίου ἐτι προσδέχωμαι; Γὰρ ἡδη πάντα τετέλεσται βασιλεῦσι, δὲ ἐπὶ βώμοις πάντων θεῶν αἰμόρξαντο θυσαίαι πλήρεις, οὐδὲ ἐστὶ οὐδὲν ἄκος κάκων. Ἄλλα ἦδε ἐρχεται τις ὁπάδων ἐκ δόμων δακρυρροῦσα τίνα τύχην ἀκούσομαι;

TRANSLATION.

Because only if the son of Phoëbus were beholding with his eyes the light, could she come,—having left the darksome habitations and the portals of Plúto:—for he up-raised the dead, before that the impact of the lightning's fire, striking him from Júpiter, cut him off.

But now what hope of life can I any longer entertain? For already has every thing been done by the king; and at the altars of all the Gods the bleeding victims are abundant—nor is there any remedy for these evils! [*Looking up.*] But here comes one of the female attendants from out the house, weeping! [*Anxiously.*] What event shall I hear?

124. Φοίβου παῖς, the son of Apóllo, (viz. *Æsculápius*), a skilful physician, who, it was said, restored many persons to life; for which Júpiter, at the instance of Plúto, struck him dead with his thunder.

125. Monk suspected, and I think not without reason, that ἦλθεν should be ἦλθ' ἄν. He appropriately quotes verse 926 below,—where the syntax requires συν-έσχε' ἄν, although all MSS. have συνέσχεν. He hints too that σκοτίας might perhaps be more correct than σκοτίους.

126. Aldus and most others have Ἄδα τε. Monk writes as follows: “crédo Euripidem sumpsisse Homéricam fórman, Π. ψ. 71, πύλας Αἰδάο περίσω. Cértè ab I-ónicà genitivórum terminatióne in mélicis non usquequáque abstinuère Trági-

ci. Oréstis 812, et Eléctræ, 465, ἀελίοιο: Tróadum 838, Πριάμοιο, &c. Sin hoc displiceat, légere pössis Ἄδα τε πύλας, et in stróphico, ver. 116, Ἀμμεωνος ἔδρας, quod tamen vidétur recepto longè detérius.”

129. πλάκτρον vel πλῆκτρον, *pléctrum*, is properly the quill wherewith musicians were wont to strike the strings of their instruments; but in a wider sense it signifies whatever indicts a blow or stroke. See Morell's *Thesaurus*, revised and enlarged by Maltby.

130. Of this line and the next we find various readings. Aldus has νῦν δὲ τίνα βίου ἐλπίδα προσδέχομαι;

133. βασιλεῦσι,—the plural for the singular, as in other instances. Monk cites κοῖράνοις, verse 216, below: but inaptly.



Πενθεῖν μὲν, εἰ τι δεσπόταισι τυγχάνει,  
 ξυγγνωστόν· εἰ δ' ἔτ' ἐστὶν ἔμφυχος γυνή, 140  
 εἴτ' οὖν ὄλωλεν, εἰδέναι βουλοίμεθ' ἄν.

## ΘΕΡΑΠΑΙΝΑ.

Καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι. --|υ-||-|υ-||υ-|υ-  
 ΧΟ. Καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι; --|υ-||-|υ-||υ-|υ-  
 ΘΕ. Ἦδη προνώπης ἐστι, καὶ ψυχὸρραγεῖ. --|υ-||-|υ-||υ-|υ-  
 ΧΟ. Ὡ τλήμων, οἷας οἷος ἂν ἀμαρτάνεις. 145 --|υ-||-|υ-||υ-|υ-  
 ΘΕ. Οὐπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ. --|υ-||-|υ-||υ-|υ-  
 ΧΟ. Ἑλπίς μὲν οὐκίτ' ἐστὶ σῶσασθαι βίον; --|υ-||-|υ-||υ-|υ-  
 ΘΕ. Πεπρωμένη γὰρ ἡμέρα βιάζεται. υ-|υ-||-|υ-||υ-|υ-  
 ΧΟ. Οὐκουν ἐπ' αὐτῇ πρέσσεται τὰ πρόσφορα; --|υ-||-|υ-||υ-|υ-  
 ΘΕ. Κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις. 150 --|υ-||-|υ-||υ-|υ-  
 ΧΟ. Ἰστω νυν εὐκλὲς τε κατθανοῦμένη,  
 γυνὴ τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῶ. υ-|υ-||-|υ-||υ-|υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

Πένθειν μὲν, εἰ τι τύχῃανει δεσποταῖσι, ξυγγνώστον· δεῖ γυνὴ ἐστὶ ἐτὶ ἐμφύχως, εἴτε οὖν ὄλωλεν, ἂν βουλοίμεθα εἰδέναι. ΘΕ. Ἐστὶ σοι εἰπεῖν καὶ ζῶσαν καὶ θανοῦσαν. ΧΟ. Καὶ πῶς ἂν αὐτὸς τε κατθάνοι καὶ βλέποι. ΘΕ. Ἐστὶ ἡδη προνώπης, καὶ ψυχὸρραγεῖ. ΧΟ. ὦ τλήμων, ὡς οἷος ἂν ἀμαρτάνεις. ΘΕ. Δέσποτης οὐπω οἶδε τὸδε, πρὶν ἂν πάθῃ. ΧΟ. Ἐστὶ μὲν οὐκίτ' ἐλπίς σῶσασθαι βίον; ΘΕ. Γὰρ πεπρωμένη ἡμέρα βιάζεται. ΧΟ. Οὐκουν τα πρόσφορα πρέσσεται ἐπὶ αὐτῇ; ΘΕ. Κόσμος γὰρ ἔτοιμος, ᾧ πόσις συνθάψει σφε. ΧΟ. Ἰστω νυν κατθανοῦμένη τε εὐκλὲς, τε μακρῶ ἀρίστη γυνὴ τῶν ὑπο ἡλίῳ.

## TRANSLATION.

[*Feelingly.*] To weep in troth, if aught happens to our lords, is pardonable: but whether the lady be still alive, or whether indeed she has perished, we could wish to know!

FEMALE ATTENDANT. [*Entering—dejected and very sad.*] Thou mayest call her both living and dead!

CHORUS. And how can the same person be both dead and living?

FEMALE ATTENDANT. She is already at the very point of death,—and breathing her life away!

CHORUS. [*With pathos, in allusion to Admetus.*] Oh wretched man, being what sort thyself of what a wife art thou bereft!

FEMALE ATTENDANT. My master is not as yet sensible of that,—until he suffer! CHORUS. Is there indeed no longer any hope of preserving her life? FEMALE ATTENDANT. [*Denyingly.*] For the fated day assails her!

CHORUS. Are not then suitable preparations made for the event?

FEMALE ATTENDANT. Yes, the pomp is ready, wherewith her husband will inter her!

CHORUS. Let her know then that she will die both glorious, and by far the best woman of all under the sun!

143. Aldus and all the earlier editions have *ὄλωλες*. *Εἰπε*, as Monk rightly observes, is here used for *ζῆν*, being in contrast with *κατθανεῖν*. So in the *Tróades*, *ὅν ταυτίν, ᾧ παῖ, τῷ βλέπειν τὸ κατθανεῖν*.

144. *πρὶν πάθῃ*, *mórti propinqua*:—yet in its strictest sense, this word would signify, "*μόρι tua jam ex interiorē aedium pariete producta, et in vestibulo collocata*." Kunoel gives the interpretation to be "*mo-*

*ribunda virium defectu, jam corpore próno ad térram fértur*."

147. *Cum displiceret σῶσασθαι in hac sententiā, conjiciébam σῶζεσθαι*:—*ídem* facit Blomfíeldins:—*σῶσεσθαι* Marklándus:—*hodié támen vulgátum defendéndum árbítror*. MONK.

149. For *οὐκουν*, several MSS. and editions have *οὐκοῦν*, badly.

152. *τῶν ὑφ' ἡλίῳ*, of those under the sun.

[illegible]

**THE ORDER, AND ENGLISH ACCENTUATION.**

ΘΕ. Δε πως οὐκ ἀρίστη, Δε τις ἐναντιώσεται; Τί χρεόν τὴν γυναικα γενέσθαι ὑπερεδωλήμενη; Δε πως αὖ τις μάλλον ἐνδείξειτο ποτὶ μᾶλλον πόσιν, ἢ χρεόντα ὑπερβάνει; Καὶ ταῦτα μέντοι πᾶσι τοῖς ἐπιστάταις, δεῖ εἰδέναι ἐν δόμοις, θαύμασαι κλύουν. Ταρ ἐπεὶ ἥσθητο τὴν κυρίαν ἡμέραν ἡκούσαν, εὐλοῦσαν λεύκη χωρὶ πρόταμιος ὕδασι, δεῖ εὐλοῦσα ἐκ μέσθου δόμον εὐθιὰ τε μέσμον, πηκῆσαν ὑπερβῆσαι καὶ σῖδα πρώτον βῆσαι, κατῴχεσθαι. Δοῦσθαι, γὰρ ἔγωγε ἐρχομαι κατὰ χρόνον, προσπιπνύουσα σε πᾶν ὅσόντα, αἰτῶσθαι οὐρανεύουσι τὰ ἔργα τέκνα καὶ τῶ μὲν εὐχέου- σιν φίλῃ ἀλόγου, δε τῇ γενναίῳ πόσιν·

TRANSLATION.

FEMALE ATTENDANT. [*Sighing.*] And how not the best? But who will dispute it? What must the woman be who has excelled her? For how can any one give more ample proof of esteeming her husband, than by being willing to die for him? And these things, indeed, the whole city knoweth: but what she did in the house, thou wilt marvel on hearing.

For when she perceived that the destined day was come, she washed her delicate skin with water from the river; and having taken from her wardrobes of cedar a vesture and embellishment, she attired herself becomingly; and taking her station before the altar, she prayed thus:—

*"O Mistress, (for I am going below the Earth,) falling prostrate before thee for the last time of all, I will beseech thee to protect my orphan children; and to the one indeed join a loving wife, and unto the other a noble husband:*

153. τίς ἐναντιώτεται; *Who will contest or dispute it? Who will maintain the contrary? Who will oppose or gainsay it.*

154. Hæc verba, licet minime obscura, némo interpretum recte cepit. Veritas, *What must the woman be who has surpassed her?* Virorum doctorum conjecturas sileo. МОНК.

158. For *Θαυμάσι* several copies have *Θαυμάσις*, or else *Θαυμάσις*. "Sed," says Monk, "*Θαυμάζω* futūrum habet *Θαυμάσι*, non *Θαυμάσις*."—Māta ston vērba, qnā futūra fōrmē mēdiā, nūsquām autēm actīva, āpud A tticos salēm, adsciscunt." For this class he instances the following: ἀκούω, σιγῶ, σιωπῶ, ἔξω, βοῶ, ἀμαρτάνω, ἐπισκοπῶ, πρίττω, κλάω, πλῆω, πνέω.

160—1. ὅσασι ποταμίῳις λευκὸν χροῖα ἐλού-  
σαςτο, literally, — *she washed her white skin  
with river waters*. It is mentioned of Sô-  
crates that just before he drank the poi-  
sonous juice of the hemlock, he washed  
himself: and this custom, as well as that  
of appearing in full dress, was, on the ap-  
proach of sure death, extremely preva-  
lent among the ancients.— *Ἐκ ἐδρίαν δό-  
μων, from cedar chests or closets.*

164. *ἑστία*, mistress, viz. the Goddess 'Εστία or *Vesta*,—whose altar was in the innermost part of the house.

166. The Scholiast explains *ὄρφανεύσαι* by *ὄρφαντροφῆσαι*.—The two children alluded to in this verse are, Eumélus and Perimédē, called also Perimélō.

μήδ', ὥσπερ αὐτῶν ἡ τεκούσ' ἀπόλλυμαι,		-  -  -   -  -  -  -  -  -
θαμῖν ἀώρους παῖδας, ἀλλ' εὐδαίμονας		-  -  -   -  -  -  -  -  -
ἐκ γῇ πατρῷα τέρπον ἐκπλῆσαι βίον.	170	-  -  -   -  -  -  -  -  -
Πάντας δὲ βωμούς, οἱ κατ' Ἀδμήτου δόμους,		-  -  -   -  -  -  -  -  -
προσῆλθε, κάξιστεψε, καὶ προσήξατο,		-  -  -   -  -  -  -  -  -
πτέρων ἀποσχίζουσα μυρσίνης φύσιν,		-  -  -   -  -  -  -  -  -
ἄκλαυστος, ἀστένακτος, οὐδὲ τούπιδον		-  -  -   -  -  -  -  -  -
κακὸν μεθίστη χρωτὸς εὐειδῇ φύσιν.	175	-  -  -   -  -  -  -  -  -
Κἄπειτα θάλαμον εἰσπεσοῦσα, καὶ λέχος,		-  -  -   -  -  -  -  -  -
ἐταῦθα δὴ δάκρυσε, καὶ λέγει τάδε·		-  -  -   -  -  -  -  -  -
ὦ λέκτρον, ἔθθα παρθένει' ἔλυσ' ἐγὼ		-  -  -   -  -  -  -  -  -
κορεύματ' ἐκ τοῦδ' ἀνδρός, οὗ θνήσκω πέρα,		-  -  -   -  -  -  -  -  -
χαίρ'· οὐ γὰρ ἐχθαίρω σ'· ἀπώλεσας δ' ἐμὲ	180	-  -  -   -  -  -  -  -  -
μόνην· προδοῦναι γάρ σ' οἰκοῦσα, καὶ πόσιν,		-  -  -   -  -  -  -  -  -
θνήσκω· σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,		-  -  -   -  -  -  -  -  -
σώφρων μὲν οὐχὶ μᾶλλον, εὐτυχὴς δ' ἴσως.		-  -  -   -  -  -  -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

μήδε, ὥσπερ ἡ τεκούσα αὐτὴν ἀπόλλυμαι, παῖδας ἀώρους θάνειν, ἀλλὰ εὐδαίμονας ἐν πατρῷα γῇ ἐκπλήσαι τέρπον βίον. Δε πάντας βώμους, οἱ κατὰ δόμους Ἀδμήτου, προσῆλθε, καὶ ἐξεστέψε, καὶ προσήξατο, ἀποσχίζούσα φύσιν πτέρων μυρσίνης, ἀκλαύστος, ἀστένακτος, οὐδὲ τοῦ ἐπίον κάκον μεθίστη εὐειδῇ φύσιν χρωτὸς. Καὶ ἐπεὶ εἰσπεσοῦσα θάλαμον, καὶ λέχος, ἐταῦθα δὴ ἐδάκρυσε, καὶ λέγει τάδε· ὦ λέκτρον, ἔθθα ἐγὼ ἐλύσα παρθενεία κορεύματα ἐκ τοῦδε ἀνδρός, πέρα οὐ θνήσκω, χαίρε· γὰρ οὐκ ἐχθαίρω σέ· δε ἔμε μόνην ἀπώλεσας· γὰρ οἰκοῦσα προδοῦναι σε, καὶ πόσιν, θνήσκω· δε σε τις ἄλλη γυνὴ κεκτήσεται, μᾶλλον σόφρων μὲν οὐχί, δε ἴσως εὐτυχῆς.

## TRANSLATION.

nor, like as I their mother perish, let my children untimely die; but happy in their paternal land enable them to complete a joyous life."

And all the altars, which are in the house of Admētus, did she go unto and crown; and she prayed, tearing the leaves off from the boughs of myrtle, without-shedding-a-tear, without-uttering-a-groan; nor did the approaching calamity alter the beautiful complexion of her skin!

And afterwards having sped to her chamber, and her bed, she there at length wept, and speaks thus:—

"O bridal bed, whereon I loosed my virgin zone with this man for whom I die, farewell: for I hate thee not! but me alone hast thou undone: for loth to betray thee, and my husband, I die:—but thee will some other female possess,—more chaste indeed not, but peradventure more fortunate."

168. τεκούσα seems here usurped substantively, for μήτηρ,—else αὐτῶν should be αὐτοῦς,—the proper regimen of τίκτω being the accusative. In lieu of ἀπόλλυμαι, which Musgrave gives us on the authority of three MSS., the common lection is ἀπώλλυμαι.

170. For τέρπον ἐκπλήσαι βίον, Wakefield edited τέρμον ἐκπλήσαι βίου, badly.

173. All MSS. have μυρσινῶν φύσιν, and yet too the Scholiast seems to have read μυρσίνης φύσιν. In sacrificing to the dead it was customary to strip off leaves from boughs of myrtle, and to strew them about as a conciliatory offering.

174. ἀκλαυστος, ἀστένακτος, Monk renders, "flētibus et suspiriis carentis," and he adds, "alibi ἀκλαυστος est 'indifférent'· nōtum est plerāque hujus generis adjectiva dūplicem significationē admittēre.

177. Some contend for ἀγλαῖαν in lieu of καὶ λέγει, disliking an aorist and a present tense coupled together, as ἐδάκρυσε and λέγει are in the verse before us:—yet many similar passages occur.

181. For μόνην Blomfield espouses μόνον, tu, thālamē, solus me perdidisti.—Elmsley understood ἐκώ here in the sense of ἀισχύνομαι. Monk, however, explains it by "invita sum—ānimus refūgit.

Κυνεῖ δὲ προσπίπτουσα· πᾶν δὲ δέμνιον  
ὀφθαλμοτέγκτω δέυεται πλημμυρίδι.  
Ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον,  
στείχει προνωπῆς ἐκπεσοῦσα δεμνίων.  
Καὶ πολλὰ θάλαμον ἐξιούσ' ἐπεστράφη,  
κᾶρξιν ψεν αὐτὴν αὐθις εἰς κοίτην πάλιν.  
Παῖδες δὲ, πέπλων μητρὸς ἐξηρημένοι,  
ἔκλαιον· ἡ δὲ, λαμβάνουσ' ἐν ἀγκάλαις,  
ἡσπάζετ' ἄλλοτ' ἄλλον, ὥς θανουμένη.  
Πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας,  
δέσποιναν οἰκτείροντες· ἡ δὲ δεξιὰν  
πρόϋτειν' ἐκάστω, κούτις ἦν οὕτω κακὸς,  
ὃν οὐ προσεῖπε, καὶ προσεῖρθε πάλιν.  
Τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.  
Καὶ καθανῶν τ' ἂν ὦλετ'· ἐκφυγὼν δ' ἔχει  
τοσοῦτον ἄλγος, οὐ ποτ' οὐ λελήσεται.

185  
190  
195

## THE ORDER, AND ENGLISH ACCENTUATION.

Δε προσπιπτούσα κύνει· δε παν δέμνιον δέυεται οφθαλμοτέγκτω πλημμυρίδι. Δε ἐπεὶ εἶχε κόρον πολλῶν δάκρυων στείχει προνωπῆς ἐκπεσοῦσα δέμνιον. Καὶ πολλὰ ἐξιούσα θάλαμον ἐπέστραφη, καὶ αὐθις πάλιν ἐβρίξε αὐτὴν εἰς κοίτην. Δε παῖδες, ἐξηρημένοι πέπλων μητρὸς, ἐκλαῖον· δὲ ἡ, λαμβάνουσα ἐν ἀγκάλαις, ἡσπάζετο ἄλλον ἄλλοτε, ὥς θανουμένη. Δε πάντες οἰκέται ἐκλαῖον κατὰ στέγας, οἰκτερόντες δέσποιναν· δὲ ἡ προ-εῖπε δεξιὰν ἐκάστω, καὶ οὔτις ἦν οὕτω κακὸς, ὃν οὐ προσεῖπε, καὶ προσεῖρθε πάλιν. Τοιαῦτα ἐστὶ κακά ἐν οἴκοις Ἀδμήτου. Καὶ κάτθανον τοὶ ἀν ὦλετ'· δε ἐκφυγὼν ἔχει τοσοῦτον ἄλγος, οὐ οὐποτε λελήσεται.

## TRANSLATION.

And falling upon it she kisses it: and the whole bed was soaked with the tide that flowed from her eyes. But when she had satiety of many tears, she proceeds hastily-forward, making-off from the couch.

And often after quitting the chamber did she return; and again and again she threw herself upon the bed.

And her children, clinging unto the garments of their mother, wept: and she, taking them in her arms, embraced them—first one, and then another, as being about to die!

And all the servants were weeping about the house, commiserating their mistress: and she to each one outstretched her hand,—and there was none so object, whom she addressed not, and was answered in turn.

[*Sighing and sobbing.*] Such are the distresses in the house of Admetus! And had he died he would indeed have perished: but having escaped death, he has grief to that degree which he will never forget!

184. Wakefield suggested *κυνεῖ* for the *κύνει* of editions,—and *δέυεται* in the next verse for *δέυετο*. Porson quotes *κυνεῖ* and *δέυεται*, at verse 1138 of the *Medæa*.

185. *ὀφθαλμοτέγκτω πλημμυρίδι*, by inundation issuing from the eyes.

187. *προνωπῆς*, *præceps*. This word was noticed at verse 144 above.

188. *πολλὰ ἐπεστράφη*—many a time returned she—often went she back.

189. In several MSS. and editions the reading is *αὐτὴν*, but most faultily:—*αὐθις πάλιν*, I have rendered "again and a-

gain," although simply "again" may be the strict meaning, *πάλιν* being added to strengthen *αὐθις*. Indeed we sometimes meet with *αὐθις αὖ πάλιν* or *αὖ πάλιν αὐθις*, where "often again" is implied.

191. Monk has *ἐκλαῖον* here, as well as in verse 193,—and he is consistent elsewhere, following Porson's newer Attic form. For my own part, whatever may be the derivation of *κλαῖω*, I do like not to confound it with *κλάω*, *frāngo*, *mutilo*.

199. Aldus here edited *ὅπου* for *ἐκλελίσσεται*, where *ὅπου* stands for *ὅ οὐποτε*.

ΧΟ. Ἦπου στενάξει τοῖσιδ' Ἀδμητος κακοῖς, 200	-  -  -  -  -  -  -  -
ἑσθλῆς γυναικὸς ἐὶ στερεθῆναι σφε χρῆ;	-  -  -  -  -  -  -  -
ΘΕ. Κλαίει γ', ἄκοιτιν ἐν χεροῖν φίλην ἔχων,	-  -  -  -  -  -  -  -
καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα	-  -  -  -  -  -  -  -
ζητῶν· φθίνει γὰρ, καὶ μαραίνεται νόσφ.	-  -  -  -  -  -  -  -
Παρειμένη δὲ χεῖρὸς ἄθλιον βάρος, 205	-  -  -  -  -  -  -  -
ὅμως δὲ, καίπερ σμικρὸν ἐμπνέουσ' ἔτι,	-  -  -  -  -  -  -  -
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,	-  -  -  -  -  -  -  -
ὥς οὐποτ' αὐθις, ἀλλὰ νῦν πανύστατον	-  -  -  -  -  -  -  -
ἄκτινα, κύκλον δ' ἡλίου προσόψεται.	-  -  -  -  -  -  -  -
Ἄλλ' εἴμι, καὶ σὴν ἀγγέλῳ παρούσιαν· 210	-  -  -  -  -  -  -  -
οὐ γάρ τι πάντες εἴθ' φρονοῦσι κοῖράνοις,	-  -  -  -  -  -  -  -
ὥστ' ἐν κακοῖσιν ἔμμενεις παρστάναι·	-  -  -  -  -  -  -  -
σὺ δ' εἴ παλαιὸς δεσπότης ἐμοῖς φίλος.	-  -  -  -  -  -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἦπου Ἀδμήτος στενάξει τοῖσιδε κάκοις, εἰ χερ σφε στερεθῆναι ἑσθλῆς γυναικός; ΘΕ. Κλαίει γὰρ, ἔχων φίλην ἀκοίτην ἐν χέροισιν, καὶ λίσσεται μὴ προδοῦναι, ζητῶν τὰ ἀμήχανα· γὰρ φθίνει, καὶ μαραίνεται νόσφ. Δε παρὲμμένη ἄθλιον βάρος χεῖρὸς, δὲ ὅμως, καίπερ ἐμπνέουσα ἔτι σμικροῦ, βούλεται βλέψαι πρὸς τὰς αὐγὰς ἡλίου, ὥς οὐποτε αὐθις, ἀλλὰ νῦν πανύστατον προσόψεται ἀκτῖνα τε κύκλον ἡλίου. Ἄλλα εἴμι, καὶ ἀγγελοῦ σὴν παρούσιαν· γὰρ οὐ τι πάντες φρονοῦσι εὐ κοῖράνοις, ὥστε ἐν κακοῖσιν παρστάναι ἐμμενείς· σὺ δὲ εἰ παλαιὸς φίλος ἐμοῖς δεσπότης.

## TRANSLATION.

CHORUS. Surely Admētus groans at these ills, if that he must be bereft of his excellent wife?

FEMALE ATTENDANT. Yes, he weeps,—holding his dear spouse in his arms; and he implores her not to leave him, asking impossibilities: for she droops, and is wasted away by sickness!

But fainting, a wretched burden on his arm, yet still, though breathing only feebly, she is fain to look upon the rays of the orb of day,—as never again, but now for the last time, about to behold the beam and face of the sun!

But I will go, and announce thy presence: for it is in nowise all who wish well to their lords,—so as in their afflictions to come kindly unto them:—thou, however, art of old a friend to my master. [*Exit Attendant, repairing into the palace.*]

200. Lascar, Aldus, and some others have τοῖσιν, and Musgrave, whom Monk has followed, τοῖσιδ'. I have always regarded this word as wrongly accented in editions,—forasmuch as the antepenult of no Greek word whatever can carry a circumflex. Barnes, from mere conjecture, gives us στενάξει' ἴσιν.

202. For χεροῖν φίλων, Wakefield edited χεροῖν φίλων, but on no authority.

203. προδοῦναι, simpliciter "deserere," is nō rarissimo, si credimus Wakefieldio: sed idem plāne significat inf̄ra, ver. 258, μὴ προδῶς:—et versu 285, μὴ τλῆς με προδοῖναι. Sæpissime vertendum est, "to be faithless to or to abandon."—ut in hac fabulā, vv. 181, 301, 675, 1078. MONK.

204. Matthiæ's reading and punctua-

tion of this line and the next, are, ζητῶν· φθίνει γὰρ καὶ μαραίνεται, νόσφ' παρὲμμένη γὰρ, χεῖρὸς ἄθλιον βάρος. Elmsley was of opinion that a verse is wanting after βάρος, and in this sentiment Monk indeed appears to accord with him.

207. Instead of βλέψαι πρὸς αὐγὰς ἡλίου, we meet in several editions with κλέψαι προσαυγὰς ἡλίου, to steal glances of the sun, if προσαυγὴ be (which is questionable) a legitimate word. I have translated ἡλῖος in this line, "orb of day,"—because the word "sun" occurs again so near.

208-9. These two lines, with προσόψομαι for προσόψεται, occur in the Hécuba, being of that play verses 411 and 412.

213. παλαιὸς φίλος, literally, an olden or a veteran friend—a friend of long standing.

ΧΟ. Ἰὼ Ζεῦ· τίς ἂν πᾶ πόρος κακῶν [Στροφή α'.]	υ - - υ -    - υ - υ -	α'
γένοιτο, καὶ λύσις τύχας,	215 υ - υ -    υ - υ -	β'
ἃ πάρεστι κοιράνοις; Ἐξ-	- υ   - υ    - υ   - -	γ'
εἰσὶ τις; Ἡ τεμῶ τρίχα,	- υ υ -    υ - υ υ	δ'
καὶ μέλανα στολμὸν πέπλων	- υ υ -    - υ - υ -	ε'
ἀμφιβαλόμεθ' ἥδη;	- υ υ -    υ -   -	ζ'
Δῆλα μὲν, φίλοι, δῆλ' α' γ'· ἀλλ' ὅμως	220 - υ - υ -    - υ - υ -	η'
θεοῖσιν ἐνχώμεσθα, θεῶν	υ -   υ -    -   υ - -	θ'
γὰρ δύναμις μεγίστα.	- υ υ -    υ -   -	ι'
ὦ ἄξ Παιᾶν,	- - - -	κ'
ἔξεῦρε μηχανάν τιν' Ἀδμήτῳ κακῶν	- -   υ -   υ - υ -    - -   υ - λ'	
πόριξε δὴ, πόριξε,	225 υ - υ -   υ - υ -   υ -	μ'
καὶ πάρος γὰρ τοῦδ' ἐφεῦρες	- υ - -    - υ - υ -	ν'
λυτῆριος ἐκ θανάτου γενοῦ,	υ -   υ υ -    υ - υ -   υ -	ξ'
φόνιόν τ' ἀποπαυσον Ἀΐδαν.	υ υ -   υ υ -    υ -   -	ο'
<hr/>		
Παπαὶ φεῦ, παπαὶ φεῦ ἰώ ἰώ [Ἀντιστρ. α'.]	υ - - υ -    - υ - υ -	α'
ὦ παῖ Φέρετος, δι' ἔπρα-	230 - -   υ -    υ - υ -	β'
ξας δάμαρτος σᾶς στέρηθείς.	- υ   - -    - υ   - -	γ'

## THE ORDER, AND ENGLISH ACCENTUATION.

ΧΟ. Ἰὼ Ζεῦ· τίς πόρος κἀκῶν, καὶ λύσις τύχας, ἃ παρέστι κοίρανοις ἀν πα γένοιτο; Τίς ἐξεῖσι; Ἡ τεμῶ τρίχα, καὶ ἀμφιβαλόμεθα ἥδη μέλανα στολμὸν πέπλων; Μὲν δῆλα, φίλοι, γὰρ δῆλα· ἀλλὰ ὅμως ἐνχώμεσθα θεοῖσι, γὰρ δύναμις θεῶν μεγίστα. ὦ ἀνάξ Παιᾶν, ἐξεῦρε τίνα μηχανάν κἀκῶν Ἀδμήτῳ· πόριξε δὴ, πόριξε, γὰρ καὶ πάρος ἐφεῦρες τοῦδε· γένου λυτῆριος ἐκ θανάτου, τε ἀποπαύσον φόνιον Ἀΐδαν. Πάπαί φευ, πάπαί φευ ἰώ ἰώ ὦ παῖ Φερέτος, δία ἐπράξας στέρηθείς σὰς δαμάρτος.

## TRANSLATION.

CHORUS. O Jupiter! what means of escape from these evils, and deliverance from the fortune that attends my master, can there in any way be? Will any arise? Or must I shear my locks, and clothe me ere long in the sable array of garments? It is indeed plain, my friends; yes it is plain! but nevertheless let us pray unto the Gods—for the power of the Gods is most mighty! [*Kneeling.*] O! king Apollo, devise some remedy for the afflictions of Admētus:—administer it even now, administer it, seeing—that aforetime thou devisedest this; become our deliverer from death, and stay the murderous Pluto. [*Rising up.*] Hey! alas! hey! alas! wo! wo! O son of Phérès, how thou hast fared—being refl of thy wife!

214. In Aldus and in many later editions we find πῶς for πᾶ. Matthiæ's lection is ὦ Ζεῦ, πῶς ἂν πόρος κακῶν—

216. Musgrave (and with the concurrence of two MSS.) edited πάρεστιν and κοιράνοισιν. Although I have given "master" in the singular as the translation of κοιράνας, yet both "master and mistress" are in the original word, implied.

217. In most editions, (nay I believe, in all—with the exception of Erfurd's and Matthiæ's,) the reading is ἐξεῖσιν τις.

218. The sable array of garments for the array of sable garments.

219. Matthiæ has here ἀμφιβαλόμεθα δὴ, contrary to the metre: Lascari, ἀμφιβαλλόμεθα, equally bad.

220. In several editions this verse and the remainder of the strophē are assigned to the Female Attendant,—who is at this time in the palace.

226. Monk says, "fortasse legendum τοῦτ' pro τοῦδ'." At the end of this line, he, in unison with the bulk of MSS. has καὶ νῦν, an addition he justly censures.

229. Sever: I different readings of this verse occur.

230. παῖ Φερέτος, namely, Admētus.

Ἄϊ, αἶ' ἄξια καὶ σφαγᾶς τάδε,	--  --  --  --  --	8
καὶ πλεόν ἢ βρόχῳ δέραν	--  --  --  --  --	ε'
οὐρανίῳ πελάσσαι	--  --  --  --  --	ζ'
τὰν γὰρ οὐ φίλαν, ἀλλὰ φιλόταταν	235 --  --  --  --  --	η'
γυναῖκα κατθανοῦσαν ἐν	--  --  --  --  --	θ'
ἄματι τῷδ' ἐσώφει.	--  --  --  --  --	ι'
ἴδου· ἴδου·	--  --  --  --  --	κ'
ἅδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.	--  --  --  --  --	λ'
Βόασον, ὦ στέναξον,	240 --  --  --  --  --	μ'
ὦ Φειραία χθῶν, ἀρίσταν	--  --  --  --  --	ν'
γυναῖκα μαραινόμεναν νόσῳ	--  --  --  --  --	ξ'
κατὰ γὰρ, χθόνιον παρ' Αἴδαν.	--  --  --  --  --	ο'
<hr/>		
Ὅποτε φῶσ γάμον εὐφραίνειν	--  --  --  --  --	
πλεόν ἢ λυπεῖν, τοῖς τε παροῖθεν	245 --  --  --  --  --	
τεκμαιρόμενος, καὶ τᾶσδε τύχας	--  --  --  --  --	
λεῦσων βασιλέως, ὅστις ἀρίστης	--  --  --  --  --	
ἀπλακῶν ἀλόχου τῆσδ', ἀδῖωτον	--  --  --  --  --	
τὸν ἔπειτα χρόνον βιωτεύσει.	--  --  --  --  --	*

## THE ORDER, AND ENGLISH ACCENTUATION.

Αἶ, αἶ' τάδε ἄξια καὶ σφάγας, καὶ πλεόν ἢ πελάσσαι δέραν οὐρανίῳ βρόχῳ· γὰρ οὐ τὰν φίλαν, ἀλλὰ φιλόταταν γυναῖκα ἐν τῷδε ἄματι ἐσώφει κατθανοῦσαν. Ἰδου· ἴδου· ἅδε δὴ πορεύεται καὶ πόσις ἐκ δόμων. Βόασον, ὦ στέναξον, ὦ Φειραία χθῶν, ἀρίσταν γυναῖκα μαραινόμεναν νόσῳ κατὰ γὰρ πέρα χθόνιον Αἴδαν. Οὐπό· ε φῶσ γάμον εὐφραίνειν πλεόν ἢ λυπεῖν, τεκμαιρόμενος τε τοῖς παροῖθεν, καὶ λεῦσων τᾶσδε τύχας βασιλέως, ὅστις ἀπλακῶν τῆσδε ἀρίστης ἀλόχου, βιωτεύσει τὸν χρόνον ἐπείτα ἀδῖωτον.

## TRANSLATION.

Alas! alas! These things would be sufficient cause even for self-murder—and there is more than for which to thrust one's neck into the suspending noose: for not a dear, but a most dear wife wilt thou this day see dead! [*Looking opportunely towards the palace.*] Behold,— behold: she is now coming, and her husband, from out the house! Cry out, Oh! bewail, O land of Phérès, the best woman upon Earth, wasted down by sickness for subterranean Plúto!

Never will I aver that marriage brings more joy than grief,—forming my conjectures both from prior events,—and on observing this fortune of the king; who when he has lost his most excellent consort, will live a life thereafter, not worthy to be called life!

232. ἄξια καὶ σφαγᾶς τάδε, *worthy these things even of slaughter.*

233. Every edition (I believe) before that of Musgrave, has πλεόν, against the metre. For δέραν all have δέρον.

234. πελάσσαι omnes præter Gaisfordium, qui è Musgraviū emendatione dedit πελάζειν: rectius Erfúrdtius πελάσσαι: gemināre σ in melicis licuit. MONK.

238. These words are in many copies wanting. Musgrave inserted them from two MSS. in the library at Paris.

239. For ἅδ' MSS. and editions have

ἅδ'. Elmsley conjectured καὶ δὴ πόσις, and Blomfield χά (χῶ) πόσις.

241. Monk edited [τὰν] ἀρίσταν: Gaisford and Matthiæ, ἀρίσταν τάνδε. I have followed Erfúrdt.

243. Contrary to every MS. and edition Monk has given γὰς for γὰν. "Dēdi," says he, "postulante sententiā, κατὰ γὰς, sub terram."

247—8. In several editions the reading is ὅς ἀρίστης ἀπλακῶν ἀλόχου, badly.

248—9. ἀδῖωτον τὸν ἔπειτα χρόνον βιωτεύσει, he will live the time thereafter lifeless.

ΑΛΚΗΣΤΙΣ.

Ἄλκι, καὶ φάος ἡμέρας,	[Στρεφὴ β'.] 250	- υ υ   - υ υ   - υ   -	α'
οὐράνιαι τε δῖναι		- υ υ -    υ -   υ	β'
νεφέλας δρομαίου—		υ υ -   υ -    -	γ'

ΑΔΜΗΤΟΣ.

Ὅρᾳ σὲ κάμει, δύο κακῶς πεπραγότας,		υ -   υ -    υ υ   υ -    υ -   υ	
οὐδὲν θεοῦς δρᾶσαντας, ἀνθ' ὅτου θανεῖ.		- -   υ -    -   υ -    υ -   υ -	

ΑΛ. Γαῖά τε, καὶ μελάθρων στέγαι, [Ἀντ. β'.] 255		- υ υ   - υ υ   - υ   υ	α'
νυμφίδιαι τε κοῖται		- υ υ -    υ -   υ	β'
πατρίας Ἰωλκοῦ—		υ υ -   υ -    -	γ'

ΑΔ. Ἐπαίρει σαυτὴν, ὦ τάλαινα, μὴ προδῶς·		υ -   υ -    -   υ -    υ -   υ -	
λίττου δὲ τοὺς κρατοῦντας δικτεῖραι θεοῦς.		- -   υ -    υ -   υ -    - -   υ -	

ΑΛ. Ὅρᾳ, δίκωπον ὁρᾷ σκάφος· [Στρεφὴ γ'.] 260		υ -   υ -    υ υ -   υ υ	α'
νεκῶν δὲ περθμενός,		υ υ -   υ -    -	β'
ἔχων χεῖρ' ἐπὶ κόντι· Χάρων μ'		υ -   υ υ   υ   -   υ -	γ'
ἦδη καλεῖ· Τί μέλλεις;		- -   υ -    υ -   -	δ'

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΛ. Ἄλκι, καὶ φάος ἡμέρας, τε οὐράνιαι δῖναι δρομαίου νέφελας—ΑΔ.—Ὅρα σε καὶ ἔμε, δύο πεπραγότας κακῶς, δρᾶσαντας οὐδὲν θεοῦς, ἀντὶ ὅτου θάνει. ΑΛ. Τε γαῖα, καὶ στέγαι μελάθρων, τε νυμφίδιαι κοῖται πατρίας Ἰωλκοῦ—. ΑΔ. Ἐπαίρει σαυτὴν, ὦ τάλαινα, μὴ προδῶς· δὲ λίττου τοὺς κρατοῦντας θεοῦς δικτεῖραι. ΑΛ. Ὅρα, θεῶν δίκωπον σκάφος· δε πέρθμενος νεκῶν ἔχων χεῖρα ἐπὶ κόντι· Χάρων ἦδη καλεῖ με· Τί μέλλεις;

TRANSLATION.

ALCESTIS. [Entering with languid step, attended by her two children, and leaning on her husband's arm.] O Sun, and thou light of day, and ye heavenly eddies of the fleeting clouds—ADMETUS. [Most sorrowfully.] Beholds thee and me, two creatures wretchedly circumstanced,—having done nought unto the Gods, for which thou shouldest die!

ALCESTIS. [Piteously.] O Earth, and ye roofs of the palace, and thou bridal bed of my native Iólcos—!

ADMETUS. Cheer thyself up, O hapless one, leave me not: but entreat the powerful Gods to have pity! ALCESTIS. [Deliriously.] I see, I see the two-oared boat: and the ferryman of the dead, holding his hand upon the boat-hook:—Cháron even now calls to me:—"Why dost thou delay?

253. The nominative to ὁρᾷ, (as Monk observes,) is ἥλιος, being the substantive first mentioned by Alcēstis.—Δύο κακῶς πεπραγότας, two wretchedly circumstanced creatures—two persons in woful plight.

257. Musgrave from MSS. edited πατρίας. Aldus has πατρίας, which the metre requires.—Monk, with reference as well to this verse as to the two before it, says:—"si cui tanti visum erit, aliter hi versus distribui poterunt:—

Γαῖά τε, καὶ μελάθρων	- υ υ -    υ -   -
στέγαι, νυμφίδιαι τε κοῖ-	υ -    - υ υ -    υ -
ται πατρίας Ἰωλκοῦ.	- υ υ -    υ -   -

260. Several MSS. have ἐν λίμνῃ after σκάφος. Lascar omitting the second ὁρᾷ, edited simply: ὁρᾷ δίκωπον σκάφος ἐν λίμνῃ.

262. Charon was ferryman upon the Stygian lake, and transported the souls of the dead across the sable rivers Styx and Acheron. His boat, which was ever a favorite subject with the poets, is three times mentioned in this play: viz. here, and in verses 371 and 451, below. Matthiæ encloses Χάρων in brackets, intimating that he thought, as Monk seems also to have thought, that this word did not originally belong to the text.



Ἐπείγου· σὺ κατείργεις τάδε. Τοῖα  
σπερχόμενος ταχύνει.

265

υ - - υ || υ - - υ || υ - - υ ε'  
- υ υ - || υ - | - ζ'

ΑΔ. Ὅϊμοι· πικράν γε τήνδε μοι ναυκληρίαν  
ἔλεξας. ὦ δὺσδαιμον, οἷα πάσχομεν.

ΑΔ. Ἄγει μ', ἄγει μέ τις (οὐχ ὄρῳ;) [Ἄντ. γ'.]  
νεκύν ἐς αὐλάν·  
ὑπ' ὀφρύσι κυαναυγέσι  
βλέπων πτερωτὸς Αἰδάς.  
Τί ῥέξεις; Ἄφες. Ὅϊαν ὁδὸν ἂ δει-  
λαιοτάτα προβαίνω.

270

υ - | υ - || υ υ - | υ - α'  
υ υ - | υ - || - β'  
υ - | υ υ || υ - | υ γ'  
υ - | υ - || υ - | - δ'  
υ - - υ || υ - - υ || υ - - ε'  
- υ υ - || υ - | - ζ'

ΑΔ. Ὀικτρὰν φίλοισιν, ἐκ δὲ τῶν, μάλιστ' ἔμοι,  
καὶ παισίν, οἷς δὴ πένθος ἐν κοινῷ τόδε.

275

- - | υ - || υ - | υ - || υ - | υ -  
- - | υ - || - | υ - || - | υ -

ΑΔ. Μίθετε, μεθετέ μ' ἥδη· [Ἐπαδός.]  
κλίνατέ μ', οὐ σθένω ποσίν·  
πλησίον Αἰδάς, σκοτία δ'  
ἐπ' ὅσσοισι νύξ ἐφίρπει.

υ υ | υ υ υ || -  
- υ υ - || υ - | υ υ  
- υ υ - || - υ υ -  
υ - - υ || - υ | -

## THE ORDER, AND ENGLISH ACCENTUATION.

Επείγου· σὺ κατείργεις τάδε· τοῖα σπερχόμενος ταχύνει. ΑΔ. Ὅϊμοι· πικράν ναυκληρίαν μοι γε τήνδε ἐλέξας. ὦ δὺσδαιμον, οἷα πάσχομεν. ΑΔ. Ἄγει με, τις ἄγει με (οὐκ ὄρα;) ἐς αὐλάν νέκυον πτερωτὸς Αἰδάς βλέπων ὑπὸ κυαναυγέσι ὀφρύσι. Τί ῥέξεις; Ἄφες. Ὅϊαν ὁδὸν ἂ δειλαιοτάτα προβαίνω. ΑΔ. Ὀικτρὰν φίλοισι, ἐκ τῶν, μάλιστ' ἔμοι, καὶ παισίν, οἷς δὴ τὸδε πένθος ἐν κοινῷ. ΑΔ. Μίθετε με, ἥδη μεθετέ μ', οὐ σθένω ποσίν· Αἰδάς πλησίον, δὲ σκοτία νύξ ἐφίρπει ἐπὶ ὅσσοισι.

## TRANSLATION.

*Haste! Thou detainest me here.*—With such words vehement he accelerates me! ADMETUS. Woes my heart! A bitter voyage unto me at least this thou hast mentioned! Ah! hapless one, what we suffer!

ALCESTIS. He pulls me—some one pulls me (dost thou not see?) to the hall of the dead: the winged Pluto staring from beneath his dusky eyebrows! [*As if speaking either to Pluto or to Cháron.*] What wilt thou do? Loose thine hold! [*To Admētus.*] What a journey am I (most wretched) going!

ADMETUS. A mournful one to thy friends—and of these especially to me, and to thy children, unto whom this grief is now in common!

ALCESTIS. Desist supporting me, even now desist: lay me down,—I have no strength in my feet: death is at hand, and darkling night creeps in upon mine eyes! [*Here Alcēstis sinks down upon a couch in front of the palace, and Admētus continues most attentive to her.*]

269. Wakefield imagined αὐλάν should be ἱλάν—and he contrasts the remainder of the sentence with Homer, II. A'. 528, ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίαν.

272. The common reading is τί ῥέξεις; on which Monk says: "nescio an præsens ῥέζω násquām usurpárint Attici."

274. Aldus has ἐκ δὲ τῶνδε, which seve-

ral subsequent editors thoughtlessly adopted:—τῶν is here put for τούτων. "Articulum," says Monk, "pro pronómīne eūtos vel ekeínos sequéntibus μὲν, δέ, et γὰρ licuit omnibus scriptóribus adhibére.

277. Vúlgò πόσι—vértunt tamen intérpretes quási scriptum éssent ποσί,—quod prócul dúbio mélius est. ΜΟΝΚ.

Τέκνα, τέκν', οὐκέτι δὴ,	280	- υ υ   - υ υ   -
οὐκέτι δὴ μάτρη σφῶν ἐστίν.		- υ υ   -   -   - υ
Χαίροντες, ᾧ τέκνα, τὸδε φῶος ὀρώτην.		- -   υ -    υ υ   υ υ υ    υ -   -
<hr/>		
ΑΔ. 'Οίμοι' τόδ' ἔπος λυπρὸν ἀκούω,		- - υ υ    - - υ υ   - -
καὶ παντὸς ἔμοι θανάτου μείζων.		- - υ υ    - υ υ -   - -
Μὴ, πρὸς σὲ θεῶν, τλῆς με προδοῦναι·	285	- - υ υ    - - υ υ   - -
μὴ, πρὸς παίδων, οὐς ὀφρانيεῖς·		- - -    - - -    υ υ -
ἀλλ' ἄνα, τόλμα·		- υ υ -    -
σοῦ γὰρ φθιμένης, οὐκέτ' ἂν εἴην·		- - υ υ    - - υ υ   - -
ἐν σοὶ δ' ἐσμέν καὶ ζῆν, καὶ μὴ·		- - -    - - -    - -
σὴν γὰρ φίλιαν σεβόμεσθα.	290	- - υ υ    - υ υ -    υ
ΑΔ. "Αδμηθ', ὄρε' γὰρ τὰ μὰ πρᾶγμαθ' ὡς ἔχει,		- -   υ -    - -   υ -    υ -   υ -
λίξαι δέλω σοι, πρὶν θανεῖν, ἃ βούλομαι.		- -   υ -    - -   υ -    υ -   υ -
Ἐγὼ σὲ πρεσβεύουσα, κἀντὶ τῆς ἐμῆς		υ -   υ -    - -   υ -    υ -   υ -
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,		- -   υ -    - -   υ -    υ -   υ -
θνήσκω, παρὼν μοι μὴ θανεῖν, ὑπὲρ σέθεν·	295	- -   υ -    - -   υ -    υ -   υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

Τέκνα, τέκνα, οὐκέτι δὴ, οὐκέτι δὴ ἐστὶ μήτηρ σφῶν. Χαίροντες, ᾧ τέκνα, ὀρώτην τὸδε φῶος. ΑΔ. Οἴμοι' ἀκούω τὸδε λυπρὸν ἔπος, καὶ μείζων ἔμοι πάντος θανάτου. Μὴ, πρὸς θεῶν σε, τλῆς προδοῦναι με' μὴ, πρὸς παίδων, οὐς ὀφρانيεῖς· ἀλλὰ ἄνα, τόλμα· γὰρ σου φθιμένης, οὐκέτι ἂν εἴην· δε εν σοὶ ἔρμεν καὶ ζην, καὶ μὴ· γὰρ σὴν φίλιαν σεβόμεσθα. ΑΔ. Ἀδμήτε, γὰρ ὅρας ὡς τα ἔμα πρᾶγματα ἔχει, δέλω λίξαι σοι, πρὶν θάνειν, ἃ βούλομαι. Ἐγὼ πρεσβεύουσα σε, καὶ καταστήσασα ἄντι τῆς ἐμῆς ψυχῆς εἰσορᾶν τὸδε φῶος, θνήσκω ὑπὲρ σέθεν, παρὼν μοι μὴ θάνειν·

## TRANSLATION.

[*Gazing affectionately on her little son and daughter.*] My children, my children, no longer now,—no longer now have ye a mother. [*Stretching out both her hands.*] Faring happily, O children, may ye view the light!

ADMETUS. [*Sighing most deeply.*] Woes my heart! I hear this afflictive speech,—and more to me than any death! [*With entreaty.*] Do not, by the Gods I implore thee, have the cruelty to forsake me: do not, by these children, whom thou wilt render orphans:—but rise, be of good courage,—seeing—that, thee dead, I should no longer be,—for on thee depend we both to live and not:—because thy love we adore!

ALCESTIS. [*Seriously and composedly.*] Adméteus, (for thou perceivest in what condition my affairs are,) I wish to tell thee, ere I die, what I would have done:—

"I testifying my regard for thee, and causing thee at the price of my life, to view the light, am about to die for thee, it being in my power not to die:

282. Vúlgò interpretántur, "læti hoc lumen intueamini;" debébant, "vítite et valéte." Participium χαίρων hanc habére potestátē jampridem mónui ad Hippólyti ver. 1438. Hábet φῶς Lascáris: ὀρώ- τον ὅμνες:—sed præclárè osténdit Elmsléus ad Aristóphanis Acharn. ver. 773, secúndam personám duálem núnquam á tértiá diversam fuisse. MONK.

285. In lien of πρὸς σὲ θεῶν, Aldus has πρὸς τῶν θεῶν, which Porson condemns.

287. τολμήν, nec áliíter aoristus τλήναι,

(nám τλήμι et τλάω non éxstant,) válet 'sustinére,'—quæ quídē significatio lá- tē se exténdit: est enim "sustinére, to en- dure," non obståntē vel pericúlo, vel pu- dóre, vel supérbiâ, vel dólore ánimi, vel misericórdiâ. MONK.—For the rest of the learned editor's note, see his own e- dition. Aldus's reading of this verse is ἀλ- λ' ἀνατόλμα.

291. In Lascár's text γὰρ is wanting.

293. Ἐγὼ σὲ ὀμίнес:—πρεσβεύουσα ídem válet ac προτιμᾶσα, ver. 156. MONK.

ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν, ὃν ἤθελον,	- - υ-  - - υ-  υ- υ
καὶ δῶμα ναίειν ὄλβιον τυραννίδι,	- - υ-  - - υ-  υ- υ
οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσα σοῦ	- - υ-  - - υ-  - - υ-
ζῆν παισὶν ὀρφανοῖσιν· οὐδ' ἐφείσαμην,	- - υ-  υ- υ-  υ- υ- υ-
ἥθης ἔχουσα δῶρ', ἐν οἷς ἐτερέπόμεν.	300 - - υ-  υ- υ-  υ- υ- υ-
Καίτοι σ' ὁ φύσας χ' ἡ τεκούσα προῦδοσαν,	- - υ-  - - υ-  υ- υ- υ-
καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,	υ- υ-  - - υ-  - - υ-
καλῶς δὲ σῶσαι παῖδα, κενυκλεῶς θανεῖν·	υ- υ-  - - υ-  - - υ- υ- υ-
μόνος γὰρ αὐτοῖς ἦσθα· κούτις ἐλπίς ἦν,	υ- υ-  - - υ-  υ- υ- υ-
σοῦ κατθανόντος, ἄλλα φιτεύσειν τέκνα.	305 - - υ-  υ- υ-  - - υ- υ
Κἀγὼ τ' ἂν ἔζω, καὶ σὺ τὸν λοιπὸν χρόνον,	- - υ-  - - υ-  - - υ- υ
οὐκ ἂν μονωθεῖς σῆς δάμαρτος ἔστενεις,	- - υ-  - - υ-  υ- υ- υ
καὶ παῖδας ὠρφάνειες. Ἀλλὰ ταῦτα μὲν	- - υ-  υ- υ-  υ- υ- υ
θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.	υ- υ-  υ- υ-  - - υ-
Ἴειν· σὺ δὲ μοι τῶνδ' ἀπόμνησαι χάριν·	310 - - υ-  - - υ-  - - υ- υ
αἰτήσομαι γάρ σε ἄξιαν μὲν οὐποτε·	- - υ-  - - υ-  υ- υ- υ

## THE ORDER, AND ENGLISH ACCENTUATION.

ἀλλὰ τε σχεῖν ἄνδρα Θεσσαλῶν, ὃν ἤθελον, καὶ ναίειν δῶμα ὄλβιον τυραννίδι, οὐκ ἠεθέλησα ζῆν ἀποσπασθεῖσα σοῦ ζῆν ὀρφανοῖσι παῖσι· οὐδὲ ἐφείσαμην, ἐχούσα δῶρα ἥθης, ἐν οἷς ἐτερέπόμεν. Καίτοι σ' ὁ φύσας καὶ ἡ τεκούσα σε προ-ἔδοσαν, ἦκον αὐτοῖς βίου μὲν κἀλῶς κατθανεῖν, δὲ κἀλῶς σῶσαι παῖδα, καὶ θάνειν εὐκλεῶς· γὰρ ἦσθα μόνος αὐτοῖς· καὶ ἐλπίς ἦν οὕτις, σὺ κατθανόντος, φιτεύσεις ἄλλα τέκνα. Καὶ τε ἐγὼ αἰ ἐζῶ, καὶ σὺ τοῖς λοιποῖς χρόνον, καὶ οὐκ ἂν ἔστενεις μονῶθεϊς σῆς δάμαρτος, καὶ ὠρφανεῖς παῖδας. Ἀλλὰ ταῦτα μὲν τις θεῶν ἐξέπραξε ὥστε ἔχειν οὕτως. Ἴειν· σὺ δὲ ἀπομνήσαι χάριν μοι τῶνδ'· γὰρ οὐποτε μὲν αἰτήσομαι σε ἄξιαν·

## TRANSLATION.

but, although I might have married a husband from among the Thessalians, (whom I would,) and have inhabited a palace blest with regal-sway, yet was I not willing to live bereft of thee, with my orphan children: neither spared I myself, though possessing the gifts of youth, in which I had delight.

And yet he that begat thee, and she who bare thee, forsook thee; although they had arrived at a time of life, indeed, when they might well have died, and have nobly delivered their son—and have expired with glory: for thou wast their only child,—and hope was there none that, when thou wert dead, they could have other children!

And then I could have lived, and thou,—the remainder of our days; and thou wouldest not be groaning deprived of thy wife,—and have had to rear thine orphan children! But these things, troth, hath some one of the Gods brought about, that it should be thus!

[With great resignation.] Be it so: do thou, however, remember to make me a return for this,—seeing I shall never, indeed, ask thee for an equal one,

296. ἄνδρα τε σχεῖν,—understand παρὸν μοι, repeated from the foregoing verse, it was in my power (or rather, it is in my power) to have a husband, that is, after thy decease, by suffering thee to die if I choose to retract my consent to die for thee.

300. ἥθης δῶρα, the gifts of youth, namely, sprightliness, beauty, grace, bloom, activity, liveliness, wit, &c. For ἥθης Aldus has ἡθῆς, most likely by an error at press.

302. αὐτοῖς ἦκον βίου, literally, it being

come to them of life, i. e., they being arrived at that advanced age.

305. φυτεύσειν éditions ante Musgravinii,—reclamante métro: nēmo, éniini, hódie Barnésium audiet—docentem φυτεύειν primam producere. Verbum φιλύσειν in vulgariis φυτεύειν fēre sēmpēr mutabant librarii. MONK.

306. The vulgate lection here, is, ἔζην, bad in the extreme; τὸν λοιπὸν χρόνον, the remaining time—the rest of our lives.

ψυχῆς γὰρ οὐδὲν ἔστι τιμιώτερον·		-- υ--  υ-- υ-- υ-- υ--
δικαία δ', ὡς φήσεις σύ· τοῦσδε γὰρ φιλεῖς		υ-- υ--  -- υ-- υ-- υ-- υ--
οὐχ ἥσσον ἢ γὰρ παῖδας, εἶπερ εὖ φρονεῖς·		-- υ--  -- υ-- υ-- υ-- υ--
τούτους ἀνάσχου δεσπότης ἐμῶν δόμων,	315	-- υ--  -- υ-- υ-- υ-- υ--
καὶ μὴ πινγίμης τοῖσδε μητρυιὰν τέκνοις,		-- υ--  -- υ-- υ-- υ-- υ--
ἥτις, κακίαν οὖσ' ἐμοῦ γυνή, φθόνῳ		-- υ--  -- υ-- υ-- υ-- υ--
τοῖς σοῖσι καμοῖς παισὶ χεῖρα προσβαλεῖ.		-- υ--  -- υ-- υ-- υ-- υ--
Μὴ δῆτα δράσης ταῦτά γ', αἰτοῦμαι σ' ἐγώ·		-- υ--  -- υ-- υ-- υ-- υ--
ἐχθρὰ γὰρ ἢ πιοῦσα μητρυιὰ τέκνοις	320	-- υ--  υ-- υ-- υ-- υ-- υ--
τοῖς πρόσθ', ἐχίδνης οὐδὲν ἡπιωτέρᾳ.		-- υ--  -- υ-- υ-- υ-- υ--
Καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν·		-- υ--  -- υ-- υ-- υ-- υ--
σὺ δ', ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς;		υ-- υ--  -- υ-- υ-- υ-- υ--
Ποίας τυχεῦσα συζύγου τῷ σῷ πατρί;		-- υ--  υ-- υ-- υ-- υ-- υ--
Μή σοι τιν' αἰσχροῖαν προσβαλοῦσα κληδόνα,	325	-- υ--  -- υ-- υ-- υ-- υ--
ἥβης ἐν ἀκμῇ σου διαφθείρῃ γάμους.		-- υ--  -- υ-- υ-- υ-- υ--
Οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτέ,		-- υ--  -- υ-- υ-- υ-- υ--

THE ORDER, AND ENGLISH ACCENTUATION.

γὰρ οὐδὲν ἔστι τιμιώτερον ψυχῆς· δε δικαία, ὡς συ φήσεις· γὰρ φιλεῖς τοῦσδε παῖδας οὐκ ἥσσον ἢ ἐγώ, εἶπερ φρονεῖς εὖ· τοῦτους ἀνάσχου δεσπότης ἐμῶν δόμων, καὶ μὴ πινγίμης μητρυιὰν τοῖσδε τέκνοις, ἥτις, οὐσα κακίαν γυνή ἐμοῦ, φθόνῳ πρόσβαλει χεῖρα τοῖς σοῖσι παισὶ καὶ ἐμοῖς. Μὴ δράσης δῆτα ταῦτα γέ, ἐγὼ αἰτοῦμαι σε· γὰρ μητρυιὰ ἢ επιοῦσα ἐχθρὰ τέκνοις τοῖς πρόσθε, οὐδὲν ἡπιωτέρα ἐχίδνης. Καὶ ἄρσιν παῖς μὲν ἔχει πάτερα μέγαν πύργον· δε συ, ὦ τέκνον μοι, πῶς κάλῳς κορευθήσῃ; Τυχέως ποίας συζύγου τῷ σῷ πατρί; Μὴ προσβαλοῦσα τίνα αἰσχροῖαν κληδόνα σοι, διαφθείρῃ σου γάμους ἐν ἀκμῇ ἥβης. Γὰρ οὔτε οὐποτε μήτηρ νυμφεύσει σε,

TRANSLATION.

(for nothing is more precious than life,) but a just one,—as thou wilt confess:—for thou lovest these children not less than I do, if thou employest thy mind aright:—them bring thou up lords of my house, and introduce not by a second marriage a stepmother over these youngsters,—who, being a less-kindly woman than I, will through envy stretch forth her hand against thy children and mine. Do not then this at least, I beseech thee: for a stepmother supervening by a second marriage is an enemy to the children of the former one,—in nowise milder than a viper! [Reconciledly to her little son.] And my manly boy in troth has his father, a mighty tower of defence: but [Embracing her little daughter most affectionately.] thou, O my child, how wilt thou be happily trained during thy virgin years? Chancing to meet with what sort of woman for consort to thy father? [Sighing heavily.] Oh! may she not, by casting some evil obloquy upon thee, destroy thy nuptials in the bloom of youth! For neither will thy mother ever attend thee at thy wedding,

316. καὶ μὴ πινγίμης τοῖσδε μητρυιὰν τέκνοις, and bring not in by another marriage a stepmother over these children. Monk remarks:—"eādem potestate adhibetur ἐπὶ, vérsu 383, μὴ γαμεῖν ἄλλαν ποτὲ γυναῖκα" ἐφ' ἑμὶν: nec dissimili in Oréste, 582, οὐ γὰρ ἐπεγάμει πόσει πόσιν. Med. 692, γυναῖκα ἐφ' ἑμὶν δεσπότιν ὄμωμαι ἔχει."

317. ἥτις, κακίαν οὖσ' ἐμοῦ γυνή, verbally, who, (which stepmother) being a worse woman than myself,—being less humane and affectionate than I have been.

322. In most if not in all editions we

find after this verse the following, being a repetition (with very slight alteration) of verse 196, above:—ὃν καὶ προσέειπε καὶ προσεβήθη πάλιν. Matthiæ put it betwixt brackets, as being suspicious if not spurious, and Monk has cancelled it.

323. Monk says, "fortasse legendum sit, ὦ τέκνον, πῶς μιν κορευθήσῃ καλῶς;"

324. Reiske gives τολὰς for πάλας, and in the next verse ἦ σοι for μή σοι. Kuinoel has no point of interrogation until after γάμους. The Attics, Monk tells us, used συζυγεῖ and συζυγοι indiscriminately.

οὐτ' ἐν τόκοις σοῖσι θαρσυνεῖ, τέκνον,		- v -  v-  v-  v-
παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.		v- v-  -  v-  v-  v-
Δεῖ γὰρ θανεῖν με' καὶ τόδ' οὐκ εἰς αὐρίον,	330	- v -  v-  v-  -  v-
οὐδ' εἰς τρίτην μοι μηνὸς ἔρχεται κακὸν,		- v-  -  -  v-  v-  v-
ἀλλ' αὐτίκ' ἐν τοῖς οὐκέτ' ὅσσι λέξομαι.		- v-  -  -  v-  v-  v-
Χαίροντες εὐφραίνεσθε· καὶ σοὶ μὲν, πόσι,		- v-  -  -  v-  -  -  v-
γυναῖκ' ἀρίστην ἐστί κομπάσαι λαβεῖν,		v- v-  -  -  v-  v-  v-
ὕμῃν δὲ, παῖδες, μητρὸς ἐκπεφυκέναι.	335	- v-  -  -  v-  v-  v-
ΧΟ. Θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄξομαι·		- v-  -  -  v-  -  -  v-
δράσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνῃ.		- v-  -  -  v-  v-  v-
ΑΔ. Ἔσται τάδ', ἔσται, μὴ τρέσης· ἐπεὶ σ' ἐγὼ		- v-  -  -  v-  v-  v-
καὶ ζῶσαν εἶχον, καὶ θανοῦσ' ἐμὴ γυνή		- v-  -  -  v-  v-  v-
μόνη κεκλήσει, κούτις ἀντὶ σοῦ ποτὲ	340	v- v-  -  -  v-  v-  v-
τόνδ' ἄνδρα νύμφῃ Θεσσαλὶς προσφθέγγεται·		- v-  -  -  v-  -  -  v-
οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς,		- v-  -  -  v-  v-  v-
οὐτ' εἶδος ἄλλως ἐκπρεπεστάτῃ γυνή.		- v-  -  -  v-  v-  v-

## THE ORDER, AND ENGLISH ACCENTUATION.

οὔτε θάρσυνε, τέκνον, παρούσα ἐν σοῖσι τοκοῖσι, ἵνα οὐδὲν εὐμενέστερον μήτρός. Γὰρ δεῖ με θάνειν· καὶ τότε κάκον οὐκ ἔρχεται μοι εἰς αὐρίον, οὔτε εἰς τρίτην μῆνος, ἀλλὰ αὐτίκα λέξομαι ἐν τοῖς οὐκέτι οὖσι. Χαίροντες εὐφραίνεσθε· καὶ σοὶ μὲν ἐστί, πόσι, κομπάσαι λάβειν ἀρίστην γυναῖκα, δὲ ὕμιν, παῖδες, ἐκπεφύκεναι μήτρός. ΧΟ. Θάρσει· γὰρ οὐκ ἄξομαι λέγειν πρὸ τούτου· δράσει τάδε, ἥνπερ μὴ ἀμαρτάνῃ φρενῶν. ΑΔ. Τάδε ἐσται, ἐσται, μὴ τρέσης· ἐπεὶ ἐγὼ εἶχον σε καὶ ζῶσαν, καὶ θανοῦσα κεκλήσει ἐμὴ μόνη γυνή, καὶ οὕτις Θεσσαλὶς νύμφῃ ποτὲ προσφθέγγεται· τόνδε ἄνδρα ἀντὶ σοῦ· οὐκ ἐστί γυνή οὔτε οὕτως εὐγενοῦς πατρός, οὔτε ἄλλως ἐκπρεπεστάτῃ εἶδος.

## TRANSLATION.

*nor strengthen thee, my daughter, being present at thy accouchements, where nothing is more kind than a mother. Because I must die:— and this calamity comes not upon me to-morrow, nor on the third day of the month, but forthwith shall I be numbered among those who are no more! [Taking the children by the hand.] Faring happily may ye have joy: [To Admetus.] and thine indeed it is, my husband, to boast having had a most excellent wife, and yours, my children, that ye were born of a most excellent mother."*

CHORUS. [*To Alcæstis exhortingly.*] Be of courage: for I fear not to answer for him:—he will do these-things if he be not reft of his senses.

ADMETUS. [*Greatly affected.*] It shall be so, it shall,—be not afraid: for—since I possessed thee when alive, so when thou art dead thou shalt be my only wife,—and no Thessálian bride shall ever address this man [*Pointing to himself.*] in the place of thee:—there is not [*With an air of the most fixed determination.*] a woman who shall,—either of so noble a sire, or otherwise most exquisite in beauty.

331. εἰς τρίτην μηνός, —with allusion to persons capitally condemned, who were obliged to drink of the poisonous juice of the hemlock within three days, at most, after sentence was passed on them. The Attics, indeed, more frequently joined ἡμέραν with τρίτην, but yet in the common language of Greece it was customary to say εἰς τρίτην, —ἡμέραν being understood.

333. χαίροντες εὐφραίνεσθε, freely, fare ye well and be happy. See v. 282, above.

336. οὐχ ἄξομαι, for the οὐ χάζομαι of

MSS. and editions, is the emendation of Barnes. From the Scholiast's interpretation οὐκ εὐλαβοῦμαι, it is probable that οὐχ ἄξομαι was the reading in his time.

341. τόνδ' ἄνδρα pro ἐμεί: notissimæ circumlocutionis exéempla hábes in hac tragœdiâ, vv. 706, 735, 1103, 1113.—Simpliciter τῶδε pro ἐμοί, 752, 1109. ΜΟΝΚ.

343. For ἐκπρεπεστάτῃ some few MSS. have εὐπρεπεστάτῃ. See Porson's note at verse 564 of the Hécuba. Instead of ἄλλως Wakefield edited ἄλλαν.

Ἄλῃς δὲ παίδων τῶνδ' ὄνησιν εὐχομαι		υ- υ-  - υ-  υ- υ-
θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ᾠνήμεθα.	345	υ- υ-  - υ-  - υ-
οἶσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν,		-- υ-  - υ-  υ-  - υ-
ἀλλ' ἐς τ' ἂν αἰὼν οὐμὸς ἀντέχη, γύναι,		-- υ-  - υ-  υ-  - υ-
στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν		υ- υ-  υ-  - υ-  - υ-
πατέρα· λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι.		υ- υ-  υ-  - υ-  - υ-
Σὺ δ', ἀντιδούσα τῆς ἐμῆς τὰ φίλτατα	350	υ- υ-  - υ-  - υ-  - υ-
ψυχῆς, ἔσωσας. Ἄρά μοι στένειν πάρα,		-- υ-  - υ-  - υ-  - υ-
τοιᾷσδ' ἁμαρτάνοντι συζύγου σέθεν;		-- υ-  - υ-  - υ-  - υ-
Παύσω δὲ κώμους, ξυμποτῶν δ' ὁμιλίας,		-- υ-  - υ-  - υ-  - υ-
στιφάνους τε, μούσαν δ', ἣ κατεῖχε ἑμούςς δόμους.		υ- υ-  - υ-  - υ-  - υ-
οὐ γάρ ποτ' οὐτ' ἂν βαρβίτου θιγούμ' ἔτι,	355	-- υ-  - υ-  - υ-  - υ-
οὐτ' ἂν φρέν' ἐξαίρομι πρὸς Λίβυν λακεῖν		-- υ-  - υ-  - υ-  - υ-
αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.		-- υ-  - υ-  - υ-  - υ-
Σοφῇ δὲ χεيرὶ τεκτόνων δέμας τὸ σὸν		υ- υ-  - υ-  - υ-  - υ-
εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται·		-- υ-  - υ-  - υ-  - υ-

THE ORDER, AND ENGLISH ACCENTUATION.

Δε παίδων ἄλῃς· τόνδε εὐχομαι θεοῖς γενέσθαι ὄνησιν γὰρ σου οὐκ ᾠνήμεθα. Δε το σον πένθος οἶσω οὐκ ἐτήσιον, ἀλλὰ ἐς τε, γυναι, ὁ ἑμός αἰὼν ἀντέχη, στυγῶν μὲν ἢ ἐτίκτη με, δε ἐχθαίρων ἐμὸν πάτρα· γὰρ ἦσαν λόγῳ, οὐκ ἔργῳ, φίλοι. Δε συ, ἀντιδούσα τα φίλτατα τῆς ἐμῆς ψυχῆς, ἐσωσας. Ἄρα πάρα μοι στένειν, ἁμαρτάνοντι σέθεν τοιάδε σύζυγου; Δε παύσω κώμους, τε ὁμιλίας ξυμποτῶν, τε στιφάνους, τε μούσαν, ἣ κατεῖχε ἑμούςς δόμους. Γὰρ οὔτε ἀν οὔποτε ἐτι θιγούμι βαρβίτου, οὔτε ἀν ἐξαίρομι φρένα λακεῖν πρὸς Λίβυν αὐλόν· γὰρ συ ἐξείλου μου τέρψιν βίου. Δε σοφῇ χεيرὶ τεκτόνων ἐικασθὲν το σον δέμας ἐκταθήσεται ἐν λέκτροίσι·

TRANSLATION.

For of children I have enow:—of them I pray the Gods there may be enjoyment to me: because thee we enjoy not. [*Weeps with bitterness.*]

But this sorrow for thee [*Wringing his hands distressedly.*] shall I feel, not for a year, but as long, O lady, as my life endures,—detesting her for troth who brought me forth, and hating my father:—for they were in word, not in deed, my friends! But thou, by giving what was dearest to thee for my life, hast rescued me!

[*Sobbing very deeply.*] Have I not reason, then, to groan at being in thee deprived of such a spouse?

But I will put an end to the feasts, and to the meetings of those-who-drink-together, and to the garlands,—and the song, which was wont to dwell in mine house! For neither can I, ever any more, touch the lyre; nor lift up my heart to sing to the Libyan lute:—for [*Shedding a flood of tears.*] thou hast taken away from me the joy of life. But, by the skilful hand of artists imaged, shall thy figure be extended on the bridal bed:

346. ὡς δὲ πένθος οὐκ ἐτήσιον τὸ σὸν, literally, but I will endure the thy grief not annual, that is, I will not lament for thee during the short space of a single year. For τὸ σὸν, most editors (Lascar and one or two others, indeed, excepted) have τὸδε. The ancients generally set apart a greater or less number of months to mourn for deceased relatives, according to the proximity of relationship.

347. αἰὼν, life or life-time—the period of human existence:—so again in verse 490,

below. Hesychius rightly explains it by, ὁ βίος τῶν ἀνθρώπων· ὁ τῆς ζωῆς χρόνος.

349. Monk notices how very similar in meaning this passage is to verse 281 of the Oréstēs.

356. Wakefield conjectured ἐξάραμαι, which Elmsley greatly approved. Most editions, before Musgrave's, have ἐξάροιμι, faultily. On λακεῖν, Monk says: “hoc verbum, quod apud Tragicos frequentius dicitur de canentibus vaticinia, nunc significat cantare ad libium.”

ὃ προσπεσοῦμαι, καὶ περιπτύσσω χέρας,	360	- υ-  - υ-  - υ-
ἄνομα καλῶν σὸν, τὴν φίλην ἐν ἀγκάλαις		υ-υ-υ υ-  - υ-  - υ-
δόξω γυναῖκα, καί περ οὐκ ἔχων, ἔχειν·		- υ-  υ- υ-  υ- υ-
ψυχρὰν μὲν, οἶμαι, τέρψιν· ἀλλ' ὅμως βάρος		- υ-  - υ-  υ- υ-
ψυχῆς ἀπαντλοῖν ἂν· ἐν δ' οὐείρασι		- υ-  - υ-  υ- υ-
φοιτῶσά μ' ἐυφραίνουσιν ἂν· ἡδὺ γὰρ φίλος	365	- υ-  - υ-  υ- υ-
καὶ νυκτὶ λεύσσειν, ὅντιν' ἂν παρῇ χρόνον.		- υ-  - υ-  υ- υ-
Ἐἰ δ' Ὀρφεὺς μοι γλῶσσα καὶ μέλος παρῇν,		- υ-  - υ-  υ- υ-
ὥς τὴν κόρην Δήμητρος, ἣ κείνης πόσιν		- υ-  - υ-  υ- υ-
ὑμνοῖσι κηλήσαντά σ' ἐξ Αἰδοῦ λαθεῖν,		- υ-  - υ-  υ- υ-
κατήλθον ἂν· καὶ μ' οὐθ' ὁ Πλούτωνος κύων,	370	υ-υ-υ υ-  - υ-  - υ-
οὐθ' οὐπὶ κόπῃ ψυχοπομπὸς ἂν Χάραυν		- υ-  - υ-  υ- υ-
ἔσχον, πρὶν εἰς φῶς σὸν καταστήσῃαι βίον.		- υ-  - υ-  υ- υ-
Ἄλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,		- υ-  υ- υ-  υ- υ-
καὶ δῶμ' ἐτοίμαζ', ὥς ξυνοικήσουσά μοι.		- υ-  - υ-  υ- υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

ὃ προσπεσοῦμαι, καὶ περιπτύσσω χέρας, κάλων σὸν ὄνομα, δόξω ἔχειν τὴν φίλην γυναῖκα ἐν ἀγκάλαις, καί περ οὐκ ἔχων· ψυχρὰν τέρψιν μὲν, οἶμαι· ἀλλὰ ὅμως ἂν ἀπαντλοῖν βάρος· ψυχῆς δὲ φοιτῶσα με ἐν οὐείρασι· ἀν ἐυφραίνουσιν· γὰρ φίλος ἡδὺ λεύσσειν καὶ ἐν νυκτὶ, ὅντινα χρόνον ἀν παρῇ. Δε εἰ γλῶσσα καὶ μέλος· Ὀρφεὺς παρῇ μοι, ὥς κηλήσαντα ὑμνοῖσι τὴν κόρην Δήμητρος, ἣ πόσιν κείνης, λάθειν σε ἐξ Αἰδοῦ, ἀν κατήλθον· καὶ οὐτε ὁ κύων Πλουτωνός, οὐτε Χάραυν ὁ ψυχοπομπὸς ἐπὶ κόπῃ ἀν ἔσχον με, πρὶν καταστήσῃαι σὸν βίον εἰς φῶς. Ἄλλα ἐκείσε οὖν προσδόκα με, ὅταν θάνω, καὶ ἐτοίμαζ' ἐδῶμα, ὥς ξυνοικήσουσά μοι.

## TRANSLATION.

on which I will fall, and clasping mine arms around it, calling upon thy name, I shall fancy I have my dear wife in my embraces,—though having her not:—a cold enjoyment indeed, I ween: but still I may draw off the weight from my soul:—and by visiting me in my dreams thou mayest delight me; for a friend is sweet to behold even in the night, at whatever hour he may come! [*Gazing wistfully on Alcestis.*] But if the tongue and music of Orpheus were mine, so as that, by invoking with hymns the daughter of Cérès, or her husband, I could receive thee back from the shades, I would descend; and neither the dog of Plúto, nor Cháron (the ferryman of departed spirits) at his oar, should stop me,—before I had restored thy life to the light!

[*Sighing and pointing downwards.*] But yonder then expect me when I die, and prepare a mansion for me, that thou mayest dwell with me.

363. ψυχρὰν τέρψιν, a frigid delight, the accusative—in apposition with δέμας of verse 358, to which the whole sentence has allusion. Monk rightly observes that this passage bears resemblance to καὶ δοκεῖ μ' ἔχειν, κενὴν δόξαν, οὐκ ἔχων: Héleua, 35. He considers the force of οἶμαι here, he says, to be that of an interjection, in the sense of 'no doubt or I suppose:'—"I wot—I ween." For οἶμαι, however, some contend for ἵδα, but without reason.

364. ψυχῆς ἀπαντλοῖν ἂν, I may drain off from the soul the load of grief or sorrow which oppresses it. Hesychius explains ἀπαντλοῖν by ἐπικουφίσαιμι.

365. For ἐυφραίνουσιν, Lascar gives ἐυφρέ-

νοῖς. In MSS. and most editions the reading is ἡδὺ γὰρ φίλος. Musgrave from conjecture edited φίλος, which has been adopted by Gaisford, Matthiæ, and others. Elmsley proposes φίλους,—and in one edition we find φίλον.

367. γλῶττα dedère editores ὁμnes ánte Wakefíeldium. Huic germanús est lócus Iphigeníæ in Aúlide, 1211. Cónferas quódque Medéæ, 543. Monk.

368. κόρην Δήμητρος, viz. *Proserpine*.

369. κηλήσαντα, the accusative for the dative. Aldus has κηλήσαντ' ἂν.

372. ἔσχον—in the plural number, and having for nominative two nouns singular disjoined: which Porson defends.

Ἐν ταῖσιν αὐταῖς γὰρ μ' ἐπισκήψω κέδροις	375	-- υ -- υ -- υ --
σοὶ τοῦσδε θεῖναι, πλευρά τ' ἐκτεῖναι πέλας		-- υ -- υ -- υ --
πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε		-- υ -- υ -- υ --
σοῦ χωρὶς εἶναι τῆς μόνης πιστῆς ἐμοί.		-- υ -- υ -- υ --
ΧΟ. Καὶ μὴν ἐγὼ σοι πένθος, ὡς φίλος φίλῃ.		-- υ -- υ -- υ --
λυπρὸν ξυνοίσω τῇσδε· καὶ γὰρ ἄξια.	380	-- υ -- υ -- υ --
ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τὰδ' εἰσκηούσατε		-- υ -- υ -- υ --
πατρὸς λέγοντος, μὴ γαμεῖν ἄλλην ποτὶ		υ -- υ -- υ -- υ --
γυναῖκ' ἐφ' ὑμῖν, μὴδ' ἀτιμάσιν ἐμέ.		υ -- υ -- υ -- υ --
ΑΔ. Καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.		-- υ -- υ -- υ --
ΑΛ. Ἐπὶ τοῖσδε παῖδας χεῖρὸς ἐξ ἐμῆς δέχου.	385	υ -- υ -- υ -- υ --
ΑΔ. Δέχομαι φίλον γε δῶρον ἐκ φίλης χεῖρός.		υ -- υ -- υ -- υ --
ΑΛ. Σὺ νυν γένοιτο τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.		υ -- υ -- υ -- υ --
ΑΔ. Πολλή μ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.		-- υ -- υ -- υ --
ΑΛ. ὦ τέκν', ὅτε ζῆν χρεῖν μ', ἀπέρχομαι κάτω.		-- υ -- υ -- υ --

## THE ORDER, AND ENGLISH ACCENTUATION.

Γὰρ ἐπισκήψω τοῦσδε θεῖναι με ἐν ταῖσι αὐταῖς κέδροις σοι, τε ἐκτεῖναι πλευρά πέλας τοῖς σοῖς πλευροῖσι· γὰρ θάνων μὴδὲ ποτὲ εἶναι χωρὶς σου τῆς μόνης πίστης ἐμοί. ΧΟ. Καὶ ἐγὼ μὴν ξυνοίσω σοι, ὡς φίλος φίλῃ; λυπρὸν πένθος τῇσδε· γὰρ καὶ ἄξια. ΑΛ. ὦ παῖδες, αὐτοὶ δὴ εἰσκηούσατε τάδε πάρος λεγόντος, μὴ ποτὲ γάμειν ἄλλην γυναῖκα ἐπὶ ὑμῖν, μὴδὲ ἀτιμάσιν ἐμέ. ΑΔ. Καὶ νῦν γε φῆμι τάδε, καὶ τελευτήσω. ΑΔ. Ἐπὶ τοῖσδε δέχου παῖδας ἐξ ἐμῆς χεῖρός. ΑΔ. Δέχομαι φίλον δῶρον γε ἐκ φίλης χεῖρός. ΑΛ. Γένοιτο νυν μήτηρ τοῖσδε τέκνοις ἀντὶ ἐμοῦ. ΑΔ. Πολλὴ ἀνάγκη με, ἀπεστερημένοις γε σου. ΑΛ. ὦ τέκνα, ἀπέρχομαι κάτω, ὅτε χρεὴν με ζῆν.

## TRANSLATION.

For I will enjoin these [*Looking at his children.*] to deposit me in the same cedar with thee—and to lay my side near to thy side:—for when dead may I never be separate from thee, the only one faithful to me!

CHORUS. [*Admiringly and most sympathizingly.*] And I, troth, will bear in common with thee, as a friend with a friend, this sorrowful grief for her,—because that [*Shedding tears.*] she is worthy!

ALCESTIS. [*To her little son and daughter.*] O! children,—ye just now heard those words of your father—saying that he will never marry another woman to be over you,—nor dishonor me!

ADMETUS. And now too I say this, and I will perform it!

ALCESTIS. [*With an air of satisfaction.*] For this receive these children from my hand. [*She consigns the children over to their father.*]

ADMETUS. [*Deeply affected.*] I receive a dear gift in sooth from a dear hand! ALCESTIS. Be thou then a mother to these children in my stead.

ADMETUS. There is much need for me to be so,—deprived, at least, as they are of thee! ALCESTIS. [*Looking wistfully upon her little ones.*] O my children, I am going away below, at a time when I ought to live!

375. ἐν κέδροις, in cedars, that is, in cedar coffin or tomb. Cedar, it was affirmed, had the property of preserving dead bodies from putrefaction for many years. The Scholiast explained κέδροις by σέροις, locusts—sepulchro. Wakefield compares this passage with verse 1051 of the Oréstēs.

376. For τοῦσδε θεῖναι, πλευρά τ', Aldus printed τάδε θεῖναι πλευράς, to the utter destruction of the metre. Barnes, part-

ly from conjecture, edited σοὶ τὰμὰ θεῖναι πλευρά, συνθεῖναι πέλας.

377-8. μηδὲ γὰρ θανών ποτε σοῦ χωρὶς εἶναι τῆς μόνης πιστῆς ἐμοί, is, as Brunck justly notices, a parody on μηδὲ γὰρ θανών ποτε σοῦ χωρὶς εἶναι ἐν τετελευτανωμένῃς of Aristophanes, Acharn. 893-4.

385. ἐπὶ τοῖσδε, upon these conditions.

388. πολλή γ' ἀνάγκη ὅμνες ἐditiones: sed invenustè repetitur γε. MONK.



ΑΔ. Οἶμοι, τί δράσω δῆτα σοῦ μονούμενος;	390	- υ-  - υ-  υ- υ
ΑΔ. Χρόνος μαλάξει σ'· οὐδέν ἐστ' ὁ κατθανών.		υ- υ-  - υ-  υ- υ
ΑΔ. Ἄγου με σύν σοι, πρὸς θεῶν, ἄγου κάτω.		υ- υ-  - υ-  υ- υ
ΑΔ. Ἀρκούμεν ἡμεῖς οἱ προηθήσκοντες σέθεν.		- υ-  - υ-  - υ
ΑΔ. Ὡ δαῖμον, οἷας ξυζύγου μ' ἀποστερεῖς.		- υ-  - υ-  υ- υ
ΑΔ. Καὶ μὴ σκοτεινὸν ὄμμα μου βαρύνεται,	395	- υ-  υ- υ-  υ- υ
ΑΔ. Ἀπωλόμην ἄρ', εἰ με δὴ λείψεις, γύναι.		υ- υ-  υ- υ-  - υ
ΑΔ. Ὡς οὐκ ἔτ' οὔσαν, οὐδὲν ἂν λέγοις ἐμέ.		- υ-  υ- υ-  υ- υ
ΑΔ. Ὁρθοῦ πρόσωπον· μὴ λίπης παῖδας σέθεν.		- υ-  - υ-  - υ
ΑΔ. Οὐ δῆδ' ἐκούσα γ'· ἀλλὰ χαίρειτ', ὦ τέκνα.		- υ-  υ- υ-  υ- υ
ΑΔ. Βλέψον πρὸς αὐτούς, βλέψον. ΑΔ. Οὐδέν ἐμ' ἔτι.		- υ-  - υ-  υ- υ
ΑΔ. Τί δρᾷς; Προλείπεις; ΑΔ. Χαῖρ'.	401	υ- υ-  -
ΑΔ. Ἀπωλόμην τάλας.		υ-  υ- υ-
ΧΟ. Βέβηκεν, οὐκ ἔτ' ἐστὶν Ἀδμήτου γυνή.		υ- υ-  υ- υ-  - υ-
ΕΥΜΗΛΟΣ.		
Ἰώ μοι τύχας· μαῖα δὴ κάτω	[Στροφῇ.]	υ- - υ-  -υ-υ-υ- α'
βέβακεν· οὐκέτ' ἐστὶν, ὦ		υ- υ-  υ-  - β'

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Οἶμοι, τί δράσω δῆτα, σοῦ μονούμενος; ΑΔ. Χρόνος μαλάξει σε· ὁ κατθανὼν ἐστὶ οὐδέν. ΑΔ. Ἄγου με σύν σοι, πρὸς θεῶν, ἄγου κάτω. ΑΔ. Αρκούμεν ἡμεῖς οἱ προηθήσκοντες σέθεν. ΑΔ. Ὡ δαίμον, οἷας ξυζύγου ἀποστερεῖς με. ΑΔ. Καὶ μὴ σκοτεινὸν ὄμμα μου βαρύνεται. ΑΔ. Ἀπωλόμην ἄρα, εἰ δὴ λείψεις με, γύναι. ΑΔ. Ὡς οὔσαν οὐκέτι, ἀν λέγοις ἐμέ οὐδέν. ΑΔ. Ὁρθοῦ πρόσωπον· μὴ λίπης παῖδας σέθεν. ΑΔ. Οὐ δῆτα ἐκούσα γε· ἀλλὰ χαίρετε, ὦ τέκνα. ΑΔ. Βλέψον πρὸς αὐτούς, βλέψον. ΑΔ. Εἰμί οὐδέν ἐτι. ΑΔ. Τί δρᾷς; Προλείπεις; ΑΔ. Χαίρει. ΑΔ. Ἀπωλόμην τάλας. ΧΟ. Βέβηκε· γυνὴ Ἀδμήτου ἐστὶ οὐκέτι. ΕΥ. Ἰω μοι τύχας· μαῖα δὴ βέβακε κάτω· ἐστὶ οὐκέτι, ὦ

## TRANSLATION.

ADMETUS. [*Sorrowing.*] Woes my heart! what shall I do then, of thee bereft? ALCESTIS. Time will assuage thee:—he who is dead is nothing!

ADMETUS. [*Inconsolably.*] Take me with thee, by the Gods,—take me below! ALCESTIS. Enow are we who die for thee! ADMETUS. [*Clasping his hands.*] O fate, of what a wife thou bereavest me!

ALCESTIS. [*Heavily.*] And lo! my darkening eye is weighed down!

ADMETUS. [*Embracing his spouse tenderly.*] I am undone then, if thou really leave me, my wife! ALCESTIS. [*Reclining her head.*] As being no more, thou mayest speak of me as nought.

ADMETUS. [*With tears.*] Raise up thy face: desert not thy children!

ALCESTIS. Not indeed willingly, at least!—but, farewell, O children!

ADMETUS. [*Sobbing.*] Look upon them,—O look! ALCESTIS. [*Heaving a sigh.*] I am no more! ADMETUS. [*Weeping.*] What doest thou?—Dost thou leave us? ALCESTIS. [*Faintly.*] Farewell. [*Alcæstis dies.*]

ADMETUS. [*Groaning.*] I am undone, wretched man!

CHORUS. She is gone,—Admetus's wife is no more!

EUMELUS. Ah! me my state: ma is now gone down: she is no longer, O

391. χρόνος μαλάξει, *time will emolliate or soften*, that is, *time will assuage thy sorrow*. The same expression occurs again below, verse 1104.

396. Barres (most likely by an error at press) has λείψει: Lascar, from a similar cause, ἀπολώμην and λείψης.

399. In lieu of χαίρετ', ὦ τέκνα, Lascar,

Andrus, and indeed most editors before Musgrave, have χαίρετω, τέκνα.

403. Lascar's reading is, ἰώ μοι μοι τύχας, μαῖα δὲ. Elmsley conjectured ἰὼ ἰὼ τύχας. I have given "ma," as the translation of μαῖα, and which I believe to be its meaning here, though it strictly implies "nurse" rather than "mother."

πάτερ, ὑφ' ἀλίου'	405	υ υ υ - υ -	γ'
προλιποῦσα δ' ἄμυν		υ υ -   υ υ -	δ'
βίον ὠρφάνισεν τλάμυν.		υ υ -   υ υ -    - -	ε'
"Ἴδε γάρ, ἴδε βλέφαρον, καὶ		υ υ υ υ -    υ υ - -	ζ'
παρατόνους χέρας.		υ υ υ υ - υ υ	η'
Ἵπακούσων, ἄκουσων, ὦ	410	υ υ -   υ υ -    υ -	θ'
μᾶτερ, ἀντιάξω σ'.		- υ   - υ    - -	ι'
ἐγὼ σ', ἐγὼ, μᾶτερ,		υ -   υ -    - υ	κ'
νῦν γε καλοῦμαι, ὃ σὸς ποτὶ σοῖσι πί-		- υ υ   - υ υ   - υ υ   - υ υ	λ'
των στόμασιν νεοσσός—		- υ υ    - υ   - υ	μ'
<hr/>			
ΑΔ. Τὴν οὐ κλύουσιν, οὐδ' ὀρῶσαν' ὥστ' ἐγὼ	415	- -   υ -    υ -   υ -   υ -	
καὶ σφῶ βαρεῖα ξυμφορὰ πεπλήγμεθα.		- -   υ -    - -   υ -    υ -   υ	
<hr/>			
ΕΥ. Νέος ἐγὼ, πάτερ, λείπομαι φίλας [Ἀντιστρ.]		υ υ υ - υ -    - υ - υ -	α'
μονόστολός τε ματρός· ὦ		υ υ -   υ -    υ -   υ -	β'
σχέτλια δὴ παθὼν		υ υ - υ - υ -	γ'
ἐγὼ ἔργα * *	420	υ υ -   υ * *	δ'
* * * * *		* * *   * * *    * *	ε'
σύ τε μοι, ξύγκασι κόρυα,		υ υ - -    υ υ - -	ζ'
ξυνέτλας. ὦ πάτερ,		υ υ υ - υ υ	η'

## THE ORDER, AND ENGLISH ACCENTUATION.

πάτερ, ὑπο ἄλιω· δε προλιπούσα τλάμυν ὠρφάνισε ἄμυν βίον. Γὰρ ἴδε, ἴδε βλέφαρον, καὶ παρατόνους χέρας. Ἵπακούσων, ἀκούσων, ὦ μᾶτερ, ἀντιάξω σε· ἐγὼ καλοῦμαι σε, ἐγὼ γε νυν, μᾶτερ, ὃ σὸς νεόστος πίττων πότε σοῖσι στόμασι. ΑΔ. Τὴν οὐ κλυούσαν, οὐδὲ ὀρῶσαν' ὥστ' ἐγὼ καὶ σφω πεπλήγμεθα βαρεῖα ξύμφορα. ΕΥ. Νέος ἐγὼ λείπομαι, πάτερ, τε φίλας μᾶτρός μονόστολος· ὦ ἐγὼ δὴ πάθων σχέτλια ἔργα· τε συ, ξύγκασι κόρυα, ξύνετλας μοι. Ω πάτερ,

## TRANSLATION.

father, under the sun : and having left me, the unhappy woman, she has rendered my life an orphan's ! For look, look thou at her eyelid, and her nerveless arms. [*Calling impassionately.*] List, listen, O mother, I entreat thee : I call thee, I, verily, call thee now, mother,—thy little son falling upon thy mouth. [*He kisses her lips affectionately.*]

ADMETUS. Upon her's who hears not, nor sees :—so that [*Taking his children in his arms.*] I and you-two are struck with a heavy calamity !

EUMELUS. [*With much pathos.*] Young am I left, O father, and by my dear mother deserted : Oh ! me who have already experienced dreadful doings : [*Taking his sister kindly by the hand.*] and thou, O youthful-maid my sister, hast suffered with me ! [*Sorrowfully to Admetus.*] Oh ! father,

408. For ἴδε γάρ, ἴδε, Musgrave proposed ἴδε γὰρ δὲ, as answering better to the *Ionian à minore*, in the antistrophè, viz., σὺ τε μοι ξύγ· Monk, however, defends the vulgate—two short syllables being ever equivalent to a long one.

411. Addidi σ', ut vitetur hiátus, quo caret versus antistrophicus. MONK.

413. Lasciar omitted νῦν γε. Aldus has προσπιτνών, — Musgrave, πιτνών, — Gaisford, πιτνών. Monk says, "non displicet πρὸς σοῖσι προσπιτνών."

414. νεοσσός, very literally, a *little nestling* or an *unfledged bird*. This term was (particularly by the Tragic writers) endearingly applied to children.

415. The Scholiast fills up the ellipsis in the construction here, by reading ταύτην δὲ καλεῖς before τὴν οὐ κλυούσαν.

420. Hiátus hic primus detexit Cantérus : — ex ingenio suppléverunt Barnésius et Wakefieldius. MONK.

423. Most editions have ἀνόνητ' ἀνόνητ'. Matthiæ restored the Doric form.

ἀνόνατ', ἀνόνατ' ἐνύμ-

φευσας, οὐδὲ γήρως

ἔβας τέλος ξὺν τᾷδ',

ἔφθιτο γὰρ πάρος· οἰχομένας δὲ σοῦ,

μᾶτερ, ὄλωλεν οἶκος.

υ υ - υ υ - || υ - 9'  
- υ - υ || - - 1'  
425 υ - υ - || - - x'  
- υ υ - υ υ | - υ υ - υ υ - χ'  
- υ υ || - υ | υ μ'

ΧΟ. Ἀδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·

ὅν γάρ τι πρῶτος, οὐδὲ λοίσθιος βροτῶν,

γυναικὸς ἐσθλῆς ἥπλακες· γίγνωσκε δὲ,

ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

ΑΔ. Ἐπίσταμαί γε, κῦκ ἄφιν κακὸν τόδε

προσέπτατ'· εἰδὼς δ' αὐτ' ἐτειρόμην πάλαι.

Ἄλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,

πάρεστε, καὶ μένοντες, ἀντηχῆσατε

παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.

Πᾶσιν δὲ Θεσσαλοῖσιν, ὧν ἐγὼ κρατῶ,

πένθους γυναικὸς τῆσδε κοινούσθαι λέγω,

- υ - υ - || - υ - || - υ -  
- υ - υ - || - υ - || - υ -  
430 υ - υ - || - υ - || - υ -  
- υ - υ - || - υ - || - υ -  
υ - υ - || υ - υ - || υ - υ -  
υ - υ - || - υ - || υ - υ -  
- υ - υ - || - υ - || υ - υ -  
435 υ - υ - || - υ - || - υ -  
- υ - υ - || υ - υ - || - υ -  
- υ - υ - || υ - υ - || - υ -  
- υ - υ - || - υ - || - υ -

#### THE ORDER, AND ENGLISH ACCENTUATION.

ανονάτα, ανονάτα ενυμφεύσας, ουδέ ξυν τᾷδε έβας τέλος γήρως, γαρ έφθιτο πάρος· δε σου οιχο-  
μενας, μάτερ, οίκος ολώλε. ΧΟ. Αδμήτε, ανάγκη φέρειν τάσδε σύμφορας· γαρ ου τι πρώτος, ουδέ  
λοίσθιος βροτῶν, ήπλακες έσθλης γυναικός· δε γιγνώσκε, ώς κάτωθεν οφείλεται ήμιν πάσι. ΑΔ.  
Επίσταμαι γε, και ουκ άφιν τόδε κάκον προσέπτατο· δε πάλαι είδως αύτο ετειρόμην. Ἄλλα, γαρ  
θήσομαι τοῦδε νεκροῦ έκφοραν, παρέστε, και μενοντες, αντηχῆσατε παιάνα τῷ θεῷ κατᾷθεν ασ-  
πόνδῳ. Δε πάσι Θεσσαλοίσι, όν εγώ κρατῶ, λέγω κοινούσθαι πένθους τῆσδε γυναικός,

#### TRANSLATION.

in vain, in vain didst thou marry, nor [*Looking at his mother.*] with her  
arrivedst thou at the term of senility,—for [*Sobbing.*] she has perished  
beforehand :—but [*Shedding tears on his mother.*] thou being gone, mo-  
ther, the house is undone!

CHORUS. [*Consolingly to the king.*] Admētus,—it is requisite that thou  
bear-with this disaster : for thou (in nowise the first, nor the last of mor-  
tals) hast lost an amiable wife :—but know, that to die is a debt incum-  
bent on us all.

ADMETUS. [*With lamentation and many sobs.*] I know it indeed,—and  
not of a sudden is this calamity come upon me : but long since aware  
of it have I been afflicted!

[*With earnest entreaty.*] But, for I will have the corpse borne forth, be  
present,—and, while ye stay, chant a hymn to the God below who-ac-  
cepteth-not-libations!

[*With the commanding air of princely authority.*] And all the Thessa-  
lians, over whom I reign, I enjoin to participate-in grief for this lady,

425. τέλος, end: freely, period or stage.

429. Monk notices that the Chorus u-  
ses words much to the same effect again,  
below, verse 916: τᾷδ', ὅν σὺ πρῶτος ὤ-  
λεσας γυναῖκα: and verse 954, τί νέον τόδε;  
Πολλοὺς ἤδη παρέλυσεν θάνατος δάμαρτος.

430. Lascar, Aldus, and most other e-  
ditors, except Gaisford, have ἡμπλακες.

431. ὡς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται, li-  
terally, that it is due for us all to die:—so  
again in verse 798, βροτοῖς ἅπασι κατθανεῖν

ὀφείλεται, it is owing for all mortals to die,  
that is, all mankind must die.

434. ἐκφορὰν τοῦδε θήσομαι νεκροῦ, I will  
put the corpse forth or out of doors—I will  
lay the dead body out, literally, beyond the  
gates: but, as Alcæstis is represented as  
having died outside the palace, we may  
by ἐκφορὰν understand simply, "out" or  
"out of this place."

438. In most copies we find πίνθος, but  
πένθους is unquestionably preferable.

κουρᾷ ξυρηκεῖ, καὶ μελαμπέπλω στολῇ.		- -   - -   - -   - -   - -	
Τέθριππά τε ζεύγυσθε, καὶ μονάμπυκας	440	- -   - -   - -   - -   - -	
πώλους σιδήρῳ τέμνεται ἀυχένων φόβην.		- -   - -   - -   - -   - -	
Ἄυλῶν δὲ μὴ κατ' ἄστν, μὴ λύρας κτύπος		- -   - -   - -   - -   - -	
ἔστω, σελήνας δώδεκ' ἐκπληρουμένας.		- -   - -   - -   - -   - -	
Οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν		- -   - -   - -   - -   - -	
τοῦδ', οὐδ' ἀμείνον' εἰς ἤμ'. Ἀξία δέ μοι	445	- -   - -   - -   - -   - -	
τιμῆς, ἐπεὶ τέθνηκεν ἄντ' ἐμοῦ μόνη.		- -   - -   - -   - -   - -	
<hr/>			
ΧΟ. ὦ Πελία θύγατερ, χαί-	[Στροφὴ α΄.]	- -   - -   - -   - -	α΄
ρουσά μοι ἐν Ἀῖδα δόμοισιν		- -   - -   - -   - -	β΄
τὸν ἀνάλιον οἶκον οἰκετεύεις.		- -   - -   - -   - -	γ΄
Ἴστω δ' Ἀΐδας ὁ μελαγχχαίτας	450	- -   - -   - -   - -	δ΄
θεὸς, ὅς τ' ἐπὶ κώπα		- -   - -   - -   - -	ε΄
πηδαλίῳ τε γέρον		- -   - -   - -   - -	ζ΄
νεκροπομπὸς ἵξει,		- -   - -   - -   - -	η΄

THE ORDER, AND ENGLISH ACCENTUATION.

Ξυρήκει κόρυα, καὶ μελάμπεπλω στολή. Τε ζευγύσθε τεθρίππα, καὶ τέμνετε σιδήρῳ μονάμπυκας πώλους φόβην αὐχένων. Δε μὴ ἔστω κτύπος αὐλῶν κατὰ ἄστν, μὴ λύρας, δώδεκα ἐκπληρουμένας σελήνας. Γὰρ οὐτίνα ἄλλον νέκρον φίλτερον τοῦδε θάψω, οὐδὲ ἀμείνονα εἰς ἔμω. Δε ἀξία τίμης μοι, ἐπεὶ μόνη τεθνήκει ἀντι ἐμοῦ. ΧΟ. ὦ θύγατερ Πέλια, χαίρουσα μοι οἰκετεύεις τὸν οἶκον ἀνάλιον εἰν δόμοισι Ἀῖδα. Δε Ἀΐδας, ὁ μελαγχχαίτας θεός, ἴστω, τε γέρον νεκροπομπὸς ὅς ἵξει ἐπὶ κώπα τε πηδαλίῳ,

TRANSLATION.

with shorn locks, and in sable garb! And yoke your four-horse-teams, and crop with the shears your single-bridled steeds as to the manes on their necks!

And let there not be the noise of pipes throughout the city,—nor of the lyre, for twelve completed moons.

For no other corpse more dear than this shall I inter, or [*Greatly affected.*] more kind towards me.

Yea [*Making sign for the procession to move onward.*] she is worthy of honor from me, seeing—that she alone hath died for me! [*Exit Admētus followed by mourners bearing the dead body of Alcēstis.*]

CHORUS. [*In a strain solemn and impressive.*] O daughter of Pélías, faring blessedly to me may thou dwell in that dwelling which sun never visiteth,—within the mansions of Plúto.

[*Firmly.*] And let Plúto, the God with ebon hair, know,—and the old man the ferryman of the dead who sits intent upon his oar and rudder,

439. κουρᾷ ξυρηκεῖ, with rasile tonsure or with shorn pate:—μελαμπέπλω στολῇ, in black-robed cloak or clothing.

440. Another reading is, τέθριππά δ' οἱ ζεύγυσθε. Reiske proposed “τέθριππα δὲ ζεύγη τε καὶ, &c.,” and both from your chariot teams and single horses cut the manes.

445. Libēter (observes Monk) reposuerim τῆσδ' pro τοῦδ'. Deinde ἀξία δέ μοι τιμῆς verténdum, “*digna quæ à me honorēm accipiat,*” ad méntem Porsóni, Hec. ver. 313: ubi advocat hunc locum, et Aristoph. Acharn. 633. Pac. 918.

447. The common reading here is πέλίου. Monk says,—“*primum restitui Dedicam formam quæ extat in Pindari Pýthis, iv. 239.*”

448. Láscar, Aldus, and most editors have ἐν Ἀῖδα δόμοισι. In Minsgrave's text however the preposition is wanting. To Wakefield we are indebted for the restoration of ἐν, which the metre evidently demands, and which beyond doubt is the original and correct lection.

449. For οἰκετεύεις, Aldus has ἰκετεύεις, and Láscar, οἰκετεύεις.



Σὺ γὰρ, ὦ μόνα, ὦ φίλα γυναικῶν, σὺ τὸν αὐτᾶς	υ υ - { υ υ -    υ -   υ	ζ'
ἔτλας πόσιν ἀντὶ σᾶς ἀμειψαί	- - υ υ    - -	η'
ψυχᾶς ἐξ Ἀΐδα. Κούφα σοι	υ υ - υ    - υ - υ    - υ	θ'
475 χθῶν ἐπάνωθε πέσοι, γύναι· εἰ δέ τι	-   -   -   -   - -	ι'
καινὸν ἔλοιτο πόσις λέχος, ἢ μάλ' ἐ-	- υ υ   - υ υ   - υ υ   - υ υ	κ'
μοί γ' ἂν εἴη στυγῆ-	- υ υ   - υ υ   - υ υ   - υ υ	λ'
θεὶς τέκνοις τε τοῖς σοῖς.	- υ -    - υ -	μ'
	- υ   - υ    - -	ν'
<hr/>		
Μάτερος οὐ θελούσας [Ἀντιστρ. β'.] 480	- υ υ -    υ -   -	α'
πρὸ παιδὸς χθονὶ κρύψαι	υ -    - υ υ -    -	β'
δέμας, οὐδὲ πατὴρ δὲ γεραίου	υ υ -   υ υ -    υ -   -	γ'
* * * * *	***    ***	δ'
ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύσασθαι	υ υ υ -    - υ -    - - -	ε'
σχετλίῳ, πολὺν ἔχοντε	υ υ -   υ υ -    υ -   υ	ζ'
χαίταν· σὺ δ' ἐν ἥῃα	485 - - υ υ    - -	η'
νέα προθανοῦσα φωτὸς δόχει.	υ υ - υ υ -    υ -   υ    - -	θ'
Τοιαύτας εἴη μοι κύρσαι	-   -   -   -   - -	ι'
ξυνδυάδος φιλίας ἀλόχου· τὸ γὰρ	- υ υ   - υ υ   - υ υ   - υ υ	κ'
ἐν βίῳ τῳ σπάνιον μέρος· ἢ γὰρ ἐ-	- υ υ   - υ υ   - υ υ   - υ υ	λ'

THE ORDER, AND ENGLISH ACCENTUATION.

Γὰρ συ, ὦ μόνα, ὦ φίλα γυναικῶν, σὺ ἔτλας ἀμειψαί ἀντὶ τὰς ψυχὰς αὐτὰς τὸν πόσιν ἐξ Ἀΐδα. Κούφα χθονὶ πέσοι ἐπάνωθε σοι, γύναι· δεῖ εἰ πόσις ἔλοιτο τι καινὸν λέχος, ἢ ἐμοὶ γε τε τοῖς σοῖς τέκνοις ἀντὶ μάλα στυγῆθης. Μάτερος οὐ θελούσας κρύψαι δέμας χθονὶ πρὸ παιδὸς, οὐδὲ γεραίου πάτρος, \* \* \* \* \*, δεῖ σχετλίῳ ἐχόντι πολὺν χαίταν οὐκ ἔτλαν ῥύσασθαι ὃν ἔτεκον· δεῖ συ ἐν νείᾳ ἥῃα δόχει προθανοῦσα φῶτος. Εἴη μοι κύρσαι ξυνδυάδος τοιαύτας φιλίας ἀλόχου· γὰρ σπάνιον ἐν βίῳ τῳ τὸ μέρος· γὰρ ἢ

TRANSLATION.

For thou, O unexampled, O dear among women, thou hadst the courage to receive in exchange for thine own life thy husband from the realms below.

Light may the earth fall upon thee, lady:—and if thy husband seeks any new alliance, assuredly by me at least and by thy children will he be greatly detested!

When his mother was not willing to hide her body in the ground for her son, nor his aged father, \* \* \* \*, but those two wretches both of them having hoary locks, had not the heart to rescue him whom they begat:—yet didst thou in blooming youth depart,—dying in thy husband's stead. [*Admiringly and emphatically.*] Be it mine to meet with the like of such a dear consort, (but rare in life is such a portion,) for surely

472. ὦ μόνα, O thou alone, O thou the only one: ὦ φίλα γυναικῶν for ὦ φιλότατα γυναικῶν, O dear among women for O thou dearest of women. Schaefer's reading is, σὺ γὰρ, ὦ φίλα, ὦ φίλα γυναικῶν.

473. Vulgὸ σὺ γε τὸν στυγῆς, invito mētro. Delévi γε, quod omittunt MSS. duo Parisienses, et edidi αὐτάς. MONK.

476. In most editions we find ἐπάνω πέσοις,—faultily. Matthiae has ἐπάνωθεν πέ-

σοι,—and Erfurdt, whom Monk has followed, ἐπάνωθε πέσοις.

482-3. A verse to complete the metre as well as the sense seems here wanting.

483. Suspēctum habeo ῥύσασθαι,—cujus prima producta mētro strōphico mālē respōndet. MONK.

487. For εἴη μοι κύρσαι, many MSS. and editions have εἴη με κυρῆσαι,—and, in the next line, φίλας for φιλίας.

μοί γ' ἄλυπος δι' αἰ-  
ῶνος ἂν ξυνείη.

490 - υ - || - υ -      μ'  
- υ - || - υ -      '

## ΗΡΑΚΛΗΣ.

Ξένοι, Φεραίας τῆσδε κομῆται χθονός,  
"Αδμητον ἐν δόμοισιν ἄρα κιγχαίνω;  
ΧΟ. Ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.  
'Αλλ' εἰπέ, χρεῖα τίς σε Θεσσαλῶν χθόνα  
πέμπει, Φεραῖον ἄστυ προσεῖναι τόδε;  
ΗΡ. Τίρυνθίῳ πρᾶσσω τιν' Εὐρυσθεῖ πόνον.  
ΧΟ. Ποῖ καὶ πορεύει; Τῷ ξυνέξυξαι πλάνῳ;  
ΗΡ. Θερκὸς τέτρωρον ἄρεμα Διομήδους μέτα.  
ΧΟ. Πῶς οὖν δυνήσῃ; Μῶν ἀπειρος εἰ ξένου; 495  
ΗΡ. "Απειρος' οὐπω Βιστόνων ἦλθον χθόνα.  
ΧΟ. Οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.  
ΗΡ. Ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόρους οἷόν τε μοι.  
ΧΟ. Κτανὼν ἄρ' ἤξεις, ἧ θανὼν αὐτοῦ μενεῖς.

- υ - | υ - || - υ - | υ - || - υ - | υ -  
- - | υ - || υ - | υ - || υ - | υ -  
- - | υ - || υ - | υ - || υ - | υ -  
495 - - | υ - || - | υ - | υ - | υ -  
- - | υ - || υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -  
- - | υ - || - | υ - | υ - || - | υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

γε ἂν ξυνείη ἴμοι διὰ αἰῶνος ἀλύπος. ΗΡ. Ξένοι, κομῆται τῆσδε Φεραίας χθονός, ἀρα κιγχαίνω Ἀδμητόν ἐν δομοῖσι; ΧΟ. Παις Φέρητος ἐστὶ ἐν δομοῖσι, Ἡρακλῆς. Ἀλλὰ εἰπέ, τίς χρεῖα πέμπει σε χθόνα Θεσσαλῶν, προσεῖναι τόδε Φεραῖον ἄστυ; ΗΡ. Πρᾶσσω τίνα πόνον Τίρυνθίῳ Εὐρυσθέει. ΧΟ. Καὶ ποῖ πορεύει; Τῷ πλάνῳ ξυνεξεύξει; ΗΡ. Μέτα τετρώρων ἄρεμα Διομήδους Θερκός. ΧΟ. Πῶς οὖν δυνήσῃ; Μῶν εἰ ἀπείρος ξένου; ΗΡ. Ἀπείρος' οὐπω ἦλθον χθόνα Βιστόνων. ΧΟ. Οὐκ ἔστιν ἐν ἵππων ἀνευ μάχης. ΗΡ. Ἀλλὰ οὐδέ οἷόν τε μοι ἀπείπειν τοὺς πόρους. ΧΟ. Κτανῶν ἄρα ἤξεις, ἧ θάνων αὐτοῦ μενεῖς.

## TRANSLATION.

at least she would be [*Smiling joyously, and seeming delighted.*] with me for ever without once causing pain!

HERCULES. [*Entering.*] Ye strangers, inhabitants of this land of Phérès, can I find Admétus in the palace?

CHORUS. The son of Phérès is in the palace, Hérculès. But inform me what business sends thee to the country of the Thessálions, occasioning thee to come to this city of Phéræ?

HERCULES. I am performing a certain labor for the Tirýnthian Eurýstheus. CHORUS. [*Inquisitively.*] And whither goest thou? Upon what roving-expedition art thou bound?

HERCULES. After the four-horse chariot of Diómède the Thracian.

CHORUS. How then wilt thou be able? Art thou ignorant of this lord?

HERCULES. [*Assentingly.*] Ignorant:—I have never as yet been to the land of the Bistónians. CHORUS. It is not that thou canst make thyself master of these steeds, without battle!

HERCULES. But neither is it possible for me to renounce the labors.

CHORUS. Having slain, then, thou wilt [*Glancing significantly at the hero.*] come back,—or being slain thou wilt remain there!

492. κομῆται' διὰ γείτονες' κόμη γὰρ ἡ γειτονία ἢ γειννία, *vicinitas*. SUIDAS.

493. κιγχαίνω, *Lascáris*, Aldus, &c. quod apértē métrum vitiat: restituit Atticam formam κιγχαίνω *Gaisfórdius*. MONK.

495. Some copies have πόλιν for χθόνα.

497. Eurýstheus was son of Sthénelus

king of Argos and Mycénæ: having succeeded his father in the government of those kingdoms, he imposed on Hérculès several most difficult and dangerous enterprizes—known by the name of the twelve labors of that hero.

498. For ποῖ καὶ, all MSS. have καὶ ποῖ;

HP. Ὅου τόνδ' ἀγῶνα πρῶτον ἀν δράμοιμ' ἐγώ.	505	-- υ--  υ-- υ--  υ-- υ--
XO. Τί δ' ἀν κρατήσας δισπότην πλέον λάβοις;		υ-- υ--  -- υ--  υ-- υ--
HP. Πῶλους ἀπάξω κοιράνω Τίρυνθίῳ.		-- υ--  -- υ--  -- υ--  -- υ--
XO. Οὐκ εὔμαρες χαλινὸν ἐμβαλεῖν γνάθοις.		-- υ--  υ-- υ--  υ-- υ--
HP. Ἐι μὴ γι πῦρ πνέουσι μυκτῆρων ἄπο.		-- υ--  υ-- υ--  -- υ--  -- υ--
XO. Ἀλλ' ἀνδρας ἀρταμοῦσι λαιφῆραις γνάθοις.	510	-- υ--  υ-- υ--  -- υ--  -- υ--
HP. Θηρῶν ὀρεῖων χόρτον, ὄυχ ἵππων, λέγεις.		-- υ--  -- υ--  -- υ--  -- υ--
XO. Φάτνας ἴδοις ἀν αἵμασιν πεφυρμένας.		-- υ--  υ-- υ--  υ-- υ--
HP. Τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;		υ-- υ--  -- υ--  -- υ--  -- υ--
XO. Ἄρεος, ζαχρύσου Θρηκίας πέλτης ἀναξ.		υ-- υ--  -- υ--  -- υ--  -- υ--
HP. Καὶ τόνδε τούμου δαίμονος πόνον λέγεις,	515	-- υ--  -- υ--  -- υ--  υ-- υ--
(σκληρὸς γὰρ αἰεὶ, καὶ πρὸς αἶψος ἔρχεται)		-- υ--  -- υ--  -- υ--  υ-- υ--
εἰ χερὶ με παισὶν, οἷς Ἄρης ἐγείνατο,		-- υ--  υ-- υ--  υ-- υ--
μάχην ξυνάψαι, πρῶτα μὲν Λυκάονι,		υ-- υ--  -- υ--  -- υ--  υ-- υ--
αὐθις δὲ Κύκνῳ, τόνδε δ' ἐρχομαι τρίτον		-- υ--  -- υ--  -- υ--  υ-- υ--
ἀγῶνα πῶλοις δισπότην τε συμβαλῶν.	520	υ-- υ--  -- υ--  -- υ--  υ-- υ--

THE ORDER, AND ENGLISH ACCENTUATION.

HP. Οὐ πρῶτον ἀγῶνα τόνδε ἐγὼ ἀν δρᾶμοίμι. XO. Δε τι πλέον ἀν λάβοις κρατήσας δίσποτον; HP. Ἀπάξω πᾶλους Τίρυνθιῳ κοίραν. XO. Οὐκ εὔμαρες ἐμβαλεῖν χαλινὸν γνάθοις. HP. Εἰ γο μῃ πνεοῦσι πῦρ ἀπο μυκτῆρων. XO. Ἀλλὰ ἀρταμοῦσι ἀνδρας λαιφῆραις γνάθοις. HP. Χόρτον ὀρεῖων θήρων, οὐκ ἵππων, λέγεις. XO. Ἀν ἴδοις φάτνας πεφυρμένας αἵμασι. HP. Δε παῖς τίνος πατρὸς ὁ θρέψας κομπάζεται; XO. Ἄρεος, ἀναξ Θρηκίας πέλτης ζαχρύσου. HP. Καὶ τόνδε πόνον λέγεις τοῦ ἐμου δαίμονος, (γὰρ αἰεὶ σκληρὸς, καὶ ἔρχεται πρὸς αἶψος,) εἰ χερὶ με ξυνάψαι μάχην παῖσι, οἷς Ἄρης ἐγείνατο, πρῶτα μὲν Λυκάονι, δε αὐθις Κύκνῳ, — δε ἐρχομαι τόνδε τρίτον ἀγῶνα σύμβαλον πῶλοις τε δίσποτη.

TRANSLATION.

HERCULES. Not the first contest this in which I shall have entered the lists! CHORUS. But what more wilt thou accomplish when thou hast subdued their owner? HERCULES. I will drive away the horses to the Tirynthian king. CHORUS. It will not be an easy matter to put the bit in their chops. HERCULES. [*Smiling.*] If at least they breathe not fire from their nostrils! CHORUS. But they tear men to pieces—with their devouring jaws! HERCULES. [*Laughing.*] The provender of mountain beasts, not of horses, thou discourest about. CHORUS. Thou mayest see their stalls distained with blood! HERCULES. But son of what sire does their owner boast himself to be? CHORUS. Of Mars, prince of the Thracian target rich with gold! HERCULES. And this labor thou mentionest is one my fate compels me to, (for it is ever hard, and tends to arduous,) if I must join battle with sons whom Mars begat; first, indeed, with Lycæon, and then with Cýcnus,—and I come to this third combat, about to engage with the horses and their master.

505. *Not the first race this I may have run—not the first encounter I may have engaged in.* The taking of the mares of Diomedes was Hercules's eighth labor.

506. τί δ' ἀν πλέον λάβοις, but what more wilt thou get? What progress or advance wilt thou have made?

508. Hesychius explains εὔμαρες by εὐχερὲς—ἀσφαλές—ῥᾶδιον.

510. ἀρταμοῦσι μαγεύουσι· ἀρταμος γὰρ λέγεται ὁ μάγηνος. SCHOLIAST.

514. The Scholiast, and (on his authority) Lascar and some others have Ἄρεως. The former joined ζαχρύσου with Ἄρεως or Ἄρεος, not with πέλτης. For Θρηκίας most MSS. and editions have Θρακίας.

515. Verbally, and thou speakest of this labor of my fate, that is, a labor my destiny subjects me to perform.

516. πρὸς αἶψος ἔρχεται, tends to loftiness or sleepness. Hesychius gives κάματος ἢ ὑψηλὸς τόπος as the signification of αἶψος.





ΑΔ. Ἔστιν τι, κούκ ἔτ' ἔστιν ἀλγύνει δέ με.	- -   υ -   υ -   υ -   υ -
ΗΡ. Οὐδέν τι μάλλον οἶδ' ἄσσημα γὰρ λέγεις.	- -   υ -   υ -   υ -   υ -
ΑΔ. Οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών;	- -   υ -   υ -   υ -   υ -
ΗΡ. Οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.	540 - -   υ -   υ -   υ -   υ -
ΑΔ. Πῶς οὖν ἔτ' ἔστιν, εἴπερ ἤνεσεν τάδε;	- -   υ -   υ -   υ -   υ -
ΗΡ. Ἄ, μὴ προκλαῖε ἀκοῖτιν' εἰς τόδ' ἀναβαλοῦ.	- -   υ -   υ -   υ -   υ -
ΑΔ. Τέθνηχ' ὁ μέλλων, χ' ὁ θανὼν οὐκ ἔστ' ἔτι.	υ -   υ -   υ -   υ -   υ -
ΗΡ. Χωρὶς τό τ' εἶναι, καὶ τὸ μὴ, νομίζεται.	- -   υ -   υ -   υ -   υ -
ΑΔ. Σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.	545 υ -   υ -   υ -   υ -   υ -
ΗΡ. Τί δῆτα κλαίεις; Τίς φίλων ὁ κατθανών;	υ -   υ -   υ -   υ -   υ -
ΑΔ. Γυνή· γυναικὸς ἀρτίως μεμνήμεθα.	υ -   υ -   υ -   υ -   υ -
ΗΡ. Ὄθνεϊός, ἥ σοι ξυγγενὴς γεγῶσά τις;	υ -   υ -   υ -   υ -   υ -
ΑΔ. Ὄθνεϊός· ἄλλως δ' ἦν ἀναγκαῖα δόμοις.	υ -   υ -   υ -   υ -   υ -
ΗΡ. Πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον;	550 - -   υ -   υ -   υ -   υ -
ΑΔ. Πατρός θανόντος, ἐνθάδ' ὠρφατεύετο.	υ -   υ -   υ -   υ -   υ -
ΗΡ. Φεῦ. Εἶθ' ἐύρομέν σ', Ἀδμήτε, μὴ λυπούμενον.	- -   υ -   υ -   υ -   υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Τε ἐστὶ, καὶ ἐστὶ οὐκ ἔτι· δε αλγύνει με. ΗΡ. Οἶδα οὐδεν τι μάλλον· γὰρ λέγεις ἀσσημα. ΑΔ. Οὐκ οἶσθα μοίρας ἧς χρεῶν αὐτὴν τύχειν; ΗΡ. Οἶδα γε ὑφειμένην κατθανεῖν ἀντὶ σοῦ. ΑΔ. Πῶς οὖν ἐστὶ ἐπὶ, εἴπερ ἤνεσεν τάδε; ΗΡ. Ἄ, μὴ προκλαῖε ἀκοῖτιν' ἀναβαλοῦ εἰς τόδε. ΑΔ. Ὁ μέλλων τεθνήκει, καὶ ὁ θανὼν ἐστὶ οὐκ ἔτι. ΗΡ. Τε το εἶναι, καὶ το μὴ, νομίζεται χωρὶς. ΑΔ. Σὺ κρίνεις τῇδε, Ἡρακλῆς, δε ἐγὼ κείνη. ΗΡ. Τί δῆτα κλαίεις; Τίς φίλων ὁ κατθανών; ΑΔ. Γυνή· γυναικὸς ἀρτίως μεμνήμεθα. ΗΡ. Ὄθνεϊός, ἡ τις γεγῶσα ξύγγενής σοι; ΑΔ. Ὄθνεϊός· δε ἄλλως ἀναγκαῖα πν δόμοις. ΗΡ. Πῶς οὖν ὤλεσε βίον ἐν σοῖσι οἴκοις; ΑΔ. Πάτρός θανόντος, ὠρφατεύετο ἐνθάδε. ΗΡ. Φεῦ. Εἶθε, Ἀδμήτε, εὔρομεν σε μὴ λυπούμενον.

## TRANSLATION.

ΑΔΜΕΤΟΣ. [*Wringing his hands.*] She both is, and is no more: and she grieves me!

ΗΡΚΟΥΛΗΣ. I am not one whit the wiser:—for thou talkest obscurely.

ΑΔΜΕΤΟΣ. Knowest thou not the fate which it was incumbent on her to meet with? ΗΡΚΟΥΛΗΣ. I know indeed that she undertook to die in lieu of thee! ΑΔΜΕΤΟΣ. How then is she any more, if that she consented [*Shedding tears.*] to this? ΗΡΚΟΥΛΗΣ. Ah, do not weep aforehand for thy wife: wait till the event. ΑΔΜΕΤΟΣ. [*Sobbing.*] He that is about to die is dead, and he that is dead is no more. ΗΡΚΟΥΛΗΣ. To be, and not to be, are considered quite-different. ΑΔΜΕΤΟΣ. Thou judgest in this way, Hérculès, but I in that. ΗΡΚΟΥΛΗΣ. Why then weepest thou? What one of thy friends is dead? ΑΔΜΕΤΟΣ. [*Sighing.*] A woman:—a woman we lately mentioned. ΗΡΚΟΥΛΗΣ. Unconnected-by-birth, or some one born akin to thee? ΑΔΜΕΤΟΣ. By-birth-unconnected,—but in other respects dear was she to the family! ΗΡΚΟΥΛΗΣ. How, then, departed she life in thy house? ΑΔΜΕΤΟΣ. Her father being dead, she lived an orphan here. ΗΡΚΟΥΛΗΣ. Alas! I would, Adméteus, we had found thee not mourning!

538. οὐδέν τι μάλλον οἶδα, *I know nothing in anywise more—I am not one tittle wiser on this subject than at first.*

540. ὑφειμένην, *se summisisse*:—minús accuratè vértunt “*pollicitam.*” ΜΟΝΚ.

542. For εἰς τὸδ', Wakefield learnedly conjectured εἰς τὸτ': Elmsley, however, ridiculed τὸτ', and defends τὸδ'.

544. Literally, *the to be, and the not, is regarded separate, that is, to be alive, and not to be alive, are accounted two distinctly different things.*

548–9. ὀθνεϊός, *foreign—extrinsic—not of the same nation or kindred.*

549. ἄλλως válet *álíam ob causam*: cón-jicit Blomfíeldius ἀλλ' ὥς. ΜΟΝΚ.

ΑΔ. Ὡς δὴ τί δράσων τόνδ' ὑπογράπτεις λόγον;	- υ-  - υ-  - υ-
ΗΡ. Ξένων πρὸς ἄλλην ἑστίαν πορεύσομαι.	υ- υ-  - υ-  - υ-
ΑΔ. Οὐκ ἔστιν, ὦ ἄναξ· μὴ τοσούτ' ἔλθοι κακόν. 555	- υ-  - υ-  - υ-
ΗΡ. Λυπούμενοις ὀχληρὸς, εἰ μόλοι, ξένος.	- υ-  υ- υ-  - υ-
ΑΔ. Τεθνάσιν οἱ θανόντες· ἀλλ' ἴθ' εἰς δόμους.	υ- υ-  υ- υ-  - υ-
ΗΡ. Αἰσχρὸν δὲ παρὰ κλαιούσι θοινᾶσθαι φίλοις.	- υ- υ-  - υ-  - υ-
ΑΔ. Χωρὶς ξενῶν ἐῖσι, οἳ σ' εἰσάξομεν.	- υ- υ-  υ- υ-  - υ-
ΗΡ. Μέθεις με, καὶ σοὶ μυρίαν ἔξω χάριν. 560	υ- υ-  - υ-  - υ-
ΑΔ. Οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἑστίαν μολεῖν.	- υ- υ-  - υ-  υ- υ-
Ἦγοῦ σὺ, τῶνδε δωμάτων ἑξωπίους	- υ- υ-  υ- υ-  - υ-
ξενῶνας οἴξας· τοῖς τ' ἐφιστῶσιν φράσον,	υ- υ-  - υ-  - υ-
σῖτων παρῖναι πλῆθος· ἐν δὲ κλείσατε	- υ- υ-  - υ-  υ- υ-
θύρας μεσαύλους· οὐ πρέπει θοινωμένους 565	υ- υ-  - υ-  - υ-
κλύειν στεναγμῶν, οὐδὲ λυπεῖσθαι ξένους.	υ- υ-  - υ-  - υ-
ΧΟ. Τί δράς; Τοσαύτης ξυμφορᾶς προσκειμένης,	υ- υ-  - υ-  - υ-
Ἄδμητε, τολμᾶς ξενοδοχεῖν; Τί μῶρος εἶ;	- υ- υ-  υ- υ-  υ- υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ὡς δὴ δράσων τί ὑπογράπτεις τόνδε λόγον; ΗΡ. Πορεύσομαι πρὸς ἄλλην ἑστίαν ξένων. ΑΔ. Οὐκ ἔστι, ὦ ἄναξ· μὴ τοσούδε κακόν ἐλθοι. ΗΡ. Οχλῆρος ξένος, εἰ μόλοι, λυπούμενοις. ΑΔ. Οἱ θανόντες τεθνάσι· ἀλλὰ ἴθι εἰς δόμους. ΗΡ. Δε αἰσχρὸν θοινᾶσθαι παρὰ κλαιούσι φίλοις. ΑΔ. Ξενῶνας, οἱ εἰσάξομεν σε, εἰσι χάρις. ΗΡ. Μέθεις με, καὶ ἔξω σοὶ μύριαν χάριν. ΑΔ. Οὐκ ἔστι σέ μολεῖν ἑστίαν ἄλλου ἀνδρὸς. Ἦγοῦ σὺ, οἴξας ξενῶνας ἐξώπιους τῶνδε δωμάτων· τε φράσον τοῖς ἐφιστῶσι, παρῖναι πλῆθος σῖτων· δε ἐνκλείσατε μεσαύλους θύρας· οὐ πρέπει θοινωμένους ξένους κλύειν στεναγμῶν, οὐδὲ λυπεῖσθαι. ΧΟ. Τί δράς; Τοσαύτης ξύμφορας προσκειμένης, τόλμας, Ἀδμήτε, ξενοδοχεῖν; Τί εἰ μῶρος;

## TRANSLATION.

ADMETUS. As about then to do what, makest thou use of these words?  
HERCULES. I will go to some other fireside of those who receive guests!  
ADMETUS. It must not be, O king:—let not so great an ill befall!

HERCULES. Molestful is a guest, if he come, to mourners!

ADMETUS. The dead are dead; wherefore, go into the house.

HERCULES. But it is a shameful thing to feast with weeping friends!

ADMETUS. The guest-chambers, (to which we will conduct thee,) are apart! HERCULES. [*Urgently.*] Let me go away, and I shall owe thee ten thousand thanks! ADMETUS. [*Pressingly.*] It must not be that thou go to another man's hearth.

[*To the chief Page.*] Lead-on thou,—throwing open the guest-rooms that are detached from the house: and tell those who have the management, to let there be plenty of refreshments,—and shut ye the mid-hall doors: it is not fit that feasting guests should hear groans, nor that they should be made sad! [*Exit Hérculès, conducted into the palace.*]

CHORUS. [*To Admétus, rebukingly.*] What doest thou? When so great a calamity is present before thee, hast thou the hardihood, Admétus, to receive guests? Wherefore art thou unwise?

553. In place of τόνδ' ὑπογράπτεις λόγον, a few editions have τούσδ' ὑπογράπτεις λόγους, a reading Porson justly censured.

554. ξένων πρὸς ἄλλην ἑστίαν, unto another hearth of guest-receivers, for ξένων πρὸς ἄλλον ἑστίαν, to the hearth of other hosts.

558. In all MSS, δι is wanting. The fi-

nal syllable of παρὰ, it is asserted, cannot (see Porson at verse 64 of the *Oréstes*) be lengthened before initial κλ, and consequently without δι, for which Elmsley has given τι, the second foot would be a pyrrhic instead of a tribrach.

559. For ὅτ in this verse, Aldus has ὅς.

ἈΔ. ᾿Αλλ' ἐῖ δόμων σφε καὶ πόλεις ἀπήλασα  
 ξένοι μολόντα, μᾶλλον ἂν μ' ἐπήνεσας ; 570  
 Ὅου δῆτ', ἐπεὶ μοι ξυμφορὰ μὲν οὐδὲν ἂν  
 μείων ἐγίγνετ', ἄξενώτερος δ' ἐγώ·  
 καὶ πρὸς κακοῖσιν, ἄλλο τοῦτ' ἂν ἦν κακὸν,  
 δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροξένους.  
 ᾿Αὐτὸς δ' ἀρίστου τοῦδε τυγχάω ξένου, 575  
 ὅτ' ἂν περ ᾿Αργεὺς διψίαν ἔλθω χθόνα.  
 ΧΟ. Πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,  
 φίλου μολόντος ἀνδρὸς, ὥς αὐτὸς λέγεις ;  
 ΑΔ. Ὅουκ ἂν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,  
 ἐῖ τῶν ἐμῶν τι πημάτων ἰγνώρισε. 580  
 Καὶ τῷ μὲν, οἶμαι, θεῶν τάδ', οὐ φρονεῖν δοκῶ,  
 οὐδ' αἰνέσει με· τὰμὰ δ' οὐκ ἐπίσταται  
 μέλαθρ' ἀπωθεῖν, οὐδ' ἀτιμάζειν ξένους.

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ΧΟ. ᾿Ω πολλοί ξένοι, καὶ ἐλευθέρους [Στρωφὴ α'.] 585  
 ἀνδρὸς αἰεί ποτ' οἶκος,

THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ἀλλὰ ἐῖς ἀπὸ τῆς δόξης καὶ τοῦ σφαιροῦς ζήνους, ἐν ἐπιτήσεσσι μετέλλων· οὐδὲ τὰς ἐπὶ ζυμώματι, μὴ μὲν ἐν ἐργασίῳ οὐδὲ μείων, δεῖν ἄξενότερος· καὶ πρὸς κακίῃ, ἀν' ἣν τοῦτο, ἀλλὰ καὶ, τοῖς ἐμοῖς δόξας καλεῖσθαι ἐχθροζήνους. Δ' αὐτοῦ τυχάναν τοῦδε ἀείστον ζήνου, ὅταν πρὸς ἐλθὼ διψάνῃ χυθῶν Ἀρχαν. ΧΟ. Πῶς οὐκ ἐμπέσειν τοῖς παρὰ τὰ δαίμονα, φίλου ἄνδρος, αὐτοῦ λέγει, μετέλλων; ΑΔ. Οὐκ ἀπὸ τοῦ πρὸς τὴν ἐπιτήσιν ἐστὶ τὸ ζῆνον, ἐῖς ἐργασίῃ τ' ὅτι ἐπὶ τῇ ἀσέβει ματαιῶν. Καὶ τὸ μὲν, οἶμαι, δοκῶ, ὅταν τὰδε, οὐ φέρονται, οὐδὲ αἰσθῆσι με· δὲ τὰ ἐμεῖς μελέθρα οὐκ ἐστὶν ἐπιστάτας ἀπώγειν, οὐδὲ ἀτιμάζειν ζήνου. ΧΟ. Ως πολυζήνους, καὶ εἰς τοῖς ἐλευθεροῖς οὐκ ἀνδρῶς ἐστὶν.

**TRANSLATION.**

ADMETUS. But if I had driven from my house, and the city, him who had come my guest, wouldest thou have praised me rather?

No in sooth,—since my calamity indeed would have been nothing the less, and I the more inhospitable: and in addition to my evils, there would have been this other calamity,—that my house would have been called the stranger-hating mansion. [*Pleasedly.*] But I myself find this man a most excellent host, whensoever I visit the thirsty land of Argos!

CHORUS. Why then didst thou conceal thy present fate, when a man  
thy friend, as thou thyself sayest, came?

ADMETUS. He never would have been willing to enter the house, if he had known aught of my sufferings. And to him indeed, I wot, do I appear, acting thus, to have judged unwisely, nor will he praise me: but my roof knows not to drive away, nor to dishonor visitors. [*Exit Admetus, repairing into the palace.*]

CHORUS. O greatly-hospitable, and ever liberal mansion of this man,

573. **Similia dicit infra, ver. 1058, ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον, — εἶπερ πρὸς ἄλλου δώμαθ' ὠρμήθης ξένου. MONK.**

an accent can stand only for itself,—or for τίη, with interrogation.

574. For καλεῖσθαι, Lascar has κεκλησθαι, nor badly.

584. Barnes, contrary to every authority, as well as to the metre, edited *πολύ-  
ενος*, induced no doubt by the words *φι-  
λόενο*, *ἐχέροενο*, and the like. But it is  
well known that in the choruses the Ion-  
ic dialect was admissible, and that *ἐρ-  
νο* occurs even in iambic verse.

581. Monk says: " $\tau\omega$  pro  $\tau\iota\eta$  accipiunt Heáthius et Marklándus." Had the reading been καὶ  $\tau\omega$ , then indeed would  $\tau\omega$  have stood for  $\tau\iota\eta$ —whereas  $\tau\omega$  with

σέ τοι καὶ ὁ Πύθιος		υ - υ - υ    υ υ	γ'
εὐλύρας Ἀπόλλων		- υ   - υ    - -	δ'
ἤξιωσε ναίειν		- υ   - υ    - -	ε'
ἔτλα δὲ σοῖσι μηλονόμας		υ -   υ -    υ -    υ -	ζ'
ἐν δόμοις γενέσθαι,	590	- υ   - υ    - -	η'
δοχμῶν διὰ κλιτύων		- υ    - υ -    υ -	θ'
βοσκήμασι σοῖσι συρίζων		- - υ υ    - υ -    - -	ι'
ποιμνίτας ὑμεναίους.		-   - υ υ   - -	κ'
<hr/>			
Ξὺν δ' ἐποιμαίνοντο, χαρὰ μελέ-	[Ἀντιστρ. α'.]	- υ   -    - υ υ -    υ υ	α'
ων, βαλῖαι τε λύγκες,	595	- υ υ -    υ -   υ	β'
ἔβη τε λιπούσ' Ὀθρυ-		υ - υ υ -    - υ υ	γ'
ος νάπαν λεόντων		- υ   - υ    - -	δ'
ἃ δαφνοῖς ἔλα.		- υ   - υ    - -	ε'
Χόρευσε δ' ἄμφι σὰν κιθάραν,		υ -   υ -    υ -   υ υ -	ζ'
Φοῖβε, ποικιλόθριξ	600	- υ   - υ    - -	η'
νεβρὸς, ὑψικόμων πέτρων		- υ    - υ υ -    υ -	θ'
βαίνουσ' ἑλατῶν σφύρῃ κούφῳ,		- - υ υ    - υ -    - -	ι'
χαίρουσ' εὐφρονι μολπαῖ.		- -   - υ υ   - -	κ'
<hr/>			
Τοιγὰρ πολυμηλοτάταν	[Στροφὴ β'.]	- - υ υ    - υ υ -	α'
ἔστιαν οἰκεῖ, παρὰ καλλίνας	605	- υ - -    - υ υ -    υ υ -	β'

## THE ORDER, AND ENGLISH ACCENTUATION.

σε τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων ἤξιωσε ναίειν· δε ἔτλα γενέσθαι μηλονόμας ἐν σοῖσι δόμοις, συρίζων σοῖσι βοσκήμασι διὰ δοχμῶν κλιτύων ποιμνίτας ὑμεναίους. Δε ξυνποιμαίνοντο, χάρα μελέων, τε βάλῖαι λύγκες, τε ἃ δαφνοῖς ἔλα λεόντων, λιπούσα νάπαν Ὀθρυος, ἔβα. Ἀμφι σαν κίθαραν δε, Φοῖβε, χορεύσε ποικιλόθριξ νέβρος, βαίνουσα κούφῳ σφύρῃ πέτρων ὑψικόμων ἑλατῶν, χαιρούσα εὐφρονι μολπαῖ. Τοιγὰρ οἰκεῖ πολυμηλοτάταν ἔστιαν, παρὰ καλλίνας

## TRANSLATION.

thee troth did even the Pýthian Apóllo, master of the lyre, deign to inhabit: and he endured to become a shepherd in thine abodes,—piping to thy flocks across the slanting hills, his pastoral lays!

And there were wont to feed with him, through delight of his minstrelsy, the spotted lynxes,—and the tawny troop of lions, having left the forest of Othrys, came.

Around thy harp too, O Phoébus, frisked the dappled fawn, advancing with light step beyond the lofty-crested pines, joying in the gladdening strain! [*Looking round exultingly towards the palace.*] Wherefore thou dwellest in a home most rich in flocks, and beside the fair-flowing

586. For καὶ ὁ, Lascar here edited χ'ὁ.

587. εὐλύρας, good-lyrist, that is, master of the lyre or harp.

588. ἤξιωσε ναίειν, dignatus est habitare, he vouchsafed or condescended to inhabit.—Monk bids the reader compare this passage with verse 659 of the *Andromachē*, and likewise with καὶ ξυντρέπεζον ἀξιούς ἔχων βίον, *Æschyl. Prom. Vinct.* 223.

591. κλυτείων Scholiastēs mendosē scilicet pro κλειτύων. Scholiastæ explicatio in editiōne Barnēsii sic legitur: κλυτείων

τῶν ἀνακεκλιμένων καὶ πλαγίῳν ὀργάνων: sed Arsénius dedit ὀργῶν: lége igitur, unius lítérulæ mutatiōne, ὄργων. MONK.

593. ποιμνίτας: ita MS. annu Pariénse, et editiō Lascaris,—eādē analogiā quā ὀπλίτης, ὀρίτης, χωρίτης, δευδρίτης. Editiōne Aldinā, ποιμνήτας. MUSGRAVE.

598. δαφνοῖς, blood-coloured—tawny. 605. Monk has οἰκεῖ: contrary to every authority, and (in my opinion) to the intention of the author—as well as to the action of the drama, and the sense.

Βοεΐαν λίμαν' ἀρότοις δὲ γυῶν,	610	υ - -    υ υ -    υ υ -	γ'
καὶ πεδίον δαπέδοις ὄρον,		υ υ   - υ υ   - υ υ	δ'
ἄμφι μὲν αἰλίου κρηφαίαν		υ υ   - υ υ    υ   -	ε'
ἱππόστασιν, αἰθέρα		- υ υ    - υ υ	ζ'
τὰν Μολοσσῶν τίθειται,		υ -    - υ υ -	η'
πόντιον δ' Ἀιγαῖον ἐπ' ἅκταν		- υ υ -    - υ υ -    -	θ'
ἀλίμενον Πηλίου κρατύνει.		- υ υ -    - υ   - υ   -	ι'
<hr/>			
Καὶ νῦν δόμον ἀμπετάσας,	[Ἀντιστρ. β'.]	- υ υ    - υ υ -	α'
δέξατο ξεῖνον νοτερῷ βλεφάρῳ,		- υ -    - υ υ -    υ υ -	β'
τᾶς φίλας κλαῖων ἀλόχου νέκυν ἐν	615	- υ -    - υ υ -    υ υ -	γ'
δύμασιν ἀρτιθανῆ· τὸ γὰρ		- υ υ   - υ υ   - υ υ	δ'
εὐγενὲς ἐκφέρεται πρὸς αἰδῶ.		- υ υ   - υ υ    υ   -	ε'
Ἐν τοῖς ἀγαθοῖσι δὲ		- υ υ    - υ υ	ζ'
πάντ' ἔνεστιν σοφίας.		- υ -    - υ υ -	η'
Πρὸς δ' ἑμᾶ ψυχᾷ θράσος ἦσται,	620	- υ - -    - υ υ -    υ	θ'
θεοσεβῆ φῶτα κεδνὰ πράξειν.		- υ υ -    - υ   - υ   -	ι'

THE ORDER, AND ENGLISH ACCENTUATION.

Βοεΐαν λίμαν' δε ἀρότοις γυῶν, καὶ δαπέδοις πέδιον, ἄμφι κρηφαίαν ἱππόστασιν μὲν αἰλίου, τίθειται τὰν αἰθέρα Μολοσσῶν ὄρον, δε κρατύνει ἐπὶ ἀλίμενον ἅκταν Αἰγαῖον πόντιον Πηλίου. Καὶ νῦν ἀμπετάσας δόμον, νοτερῷ βλεφάρῳ δέξατο ξεῖνον, κλαῖων νέκυν τὰς φίλας ἀλόχου, ἀρτίθων ἐν δύμασι· γὰρ το εὐγενὲς ἐκφέρεται πρὸς αἰδῶ. Δε ἐν τοῖς ἀγαθοῖσι ἐνίστι πάντα σοφίας. Δε θράσος ἦσται πρὸς ἑμᾶ ψυχᾷ, θεοσεβῆ φῶτα πράξειν κεδνὰ.

TRANSLATION.

lake of Boëbé : and to the tillage of his fields, and the extent of his plains, towards the dusky setting indeed of the sun, he makes the clime of the Molóssians the limit,—and holds-dominion as far as the portless shore of the Ægæan sea at Pélion.

And now, having thrown-open his mansion, he hath with humid eyelid received his guest,—weeping over the corse of his beloved consort just-now-dead in the palace :—for a noble disposition is prone to acts of respect.

[*With placidness and an air expressive of hope.*] But in the good there is inherent all manner of wisdom ! And confidence sits on my soul that the man who reveres the Gods will fare prosperously !

606. γυῶν Lascáris : γυῖαν Aldus, et sic vulgò :—γυῶν corrèxit Barnésius. Hic lócus víros dóctos miserè exérènit. Alii contórtilis verbórum inversiónibus strúere labórant ; álíi ut corrúpta et desperáta relínquunt. Sólus intérpretum Wakefiéldius, quod níreris, rectè cépit : *aratiómbus júgerum, et campórum plánis spátíis sfínes círca sólis occídium statiónem, áxem Molossórum sibi státuit* : ne pósthac in his vérbis hæreatúr, sénsus in linguá vernáculá exhibéndus est : *he makes the clíme of the Molóssians the límit to his domáin (to his tillage and to his plains) on the west.* γυῶν ápod véteres de úrvo, seu ágro ad aráudum ápto díctum est. MONK.

608-9. The Scholiast interpreted κρηφαίαν ἱππόστασιν, rightly by—“τὴν δύσιν, ὅπου ὁ ἥλιος κατὰ κνέφας ἵστυσι τοῦς ἱπποῦς καὶ καταλύει.”

610. Wakefield (forgetting that αἰθήρ was sometimes feminine) changed τὰν τοῦ, contrary to every authority.

611. For δ', several MSS. and editions have τ', but badly—on account of μὲν in verse 608, above. Wakefield and Gaisford, on the conjecture of Musgrave, edited Ἀγαῖον in place of Ἀιγαῖον.

614. For δέξατο, Aldus printed δέχεται : and for ξεῖνον, Lascaris has ξένον.

621. θεοσεβῆ φῶτα κεδνὰ πράξειν, *that the pious man will fare deservedly.*

ΑΔ. Ἀνδρῶν Φεραίων ἐυμενὴς παρούσια,  
νέκυν μὲν ἤδη πάντ' ἔχοντα πρόσπολοι  
φέρουσιν ἄρδην εἰς τάφον τε, καὶ πυρὰν.  
Ἕμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται,  
προσείπατ' ἐξιούσαι ὑστάτην ὁδόν.  
ΧΟ. Καὶ μὴν ὀρῶ σὺν πατέρα γηραιῷ ποδὶ  
στεῖχοντ', ὁπαδούς τ' ἐν χερεῶν δάμαρτι σῇ  
κόσμον φέροντας, νερέτρων ἀγάλματα.

## ΦΕΡΗΣ.

Ἕκω κακοῖσι σοῖσι συγκάμων, τέκνον·  
ἰσθλῆς γὰρ (οὐδεὶς ἀντερεῖ) καὶ σὺ φρονος  
γυναικὸς ἡμάρτηκας· ἀλλὰ ταῦτα μὲν  
φέρειν ἀνάγκη, καί περ ὄντα δύσφορα.  
Δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς  
ἔτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεῶν,  
ἥτις γε τῆς σῆς προύβανε ψυχῆς, τέκνον,  
καὶ μ' οὐκ ἄπαιδ' ἔθηκεν, οὐδ' εἴασε σοῦ  
στερέντα γῆρα πενθήμιμ καταφθίνειν.

625

630

635

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Εὐμενὴς παρούσια Φεραίων ἀνδρῶν, πρόσπολοι ἤδη φερούσι ἀρδην νέκυν ἐχόντα πάντα μὲν εἰς τε τάφον, καὶ πυρὰν. Δε ἔμεῖς, ὡς νομίζεται, προσείπατε τὴν θανοῦσαν ἐξιούσαν ὑστάτην ὁδόν.  
ΧΟ. Καὶ μὴν ὀρῶ σὺν πατέρα γηραιῷ ποδὶ στεῖχόντα, τε ὁπαδούς φερόντας ἐν χερεῶν κόσμον σὴ δαμάρτι, ἀγάλματα νερέτρων. ΦΕ. Ἕκω, τέκνον, συγκάμων σοῖσι κακοῖσι· γὰρ ἡμάρτηκας, οὐδεὶς ἀντερεῖ, ἰσθλῆς καὶ σὺ φρονος γυναικὸς· ἀλλὰ ταῦτα μὲν ἀνάγκη φερεῖν, καί περ ὄντα δύσφορα. Δέχου δὲ τόνδε κόσμον, καὶ ἔτω κατὰ χθίνος· τὸ σῶμα ταύτης χρεῖν τιμᾶσθαι, ἥτις γε προέβανε τῆς σῆς ψυχῆς, τέκνον, καὶ ἐθήκε με οὐκ ἀπαιδα, οὐδε εἴασε κατὰφθίνειν στερέντα σοῦ πένθιμου γῆρα.

## TRANSLATION.

ADMETUS. [*Entering from out of the palace, followed by the funeral procession of his beloved queen.*] O kindly presence of you men of Phéræ, my servants are already bearing aloft the corse, with all due honor indeed, to the tomb, and to the pyre. But do ye, as is the custom, salute the deceased going forth on her last journey! [*The Chorus cheers.*]

CHORUS. And behold! I see thy father with aged foot advancing, and pages bearing in their hands decoration for thy consort, due honors of those below! [*The procession halts.*]

PHÉRES. [*Entering, followed by attendants bearing presents.*] I am come, my son, sympathizing with thy misfortunes: for thou hast lost (no one will deny it) a good and a chaste wife: but these things indeed it is requisite for thee to bear, though they are hard to be borne. Accept however [*Pointing to the gifts.*] this decoration,—and let it go with her beneath the earth: her body it is right to honor, who in sooth died a ransom for thy life, my son, and rendered me not childless, neither suffered me to pine away bereft of thee, in an old age doomed to sorrow!

624. The reading of most, if not of all MSS. and editions, is, πρὸς τάφον. On this reading Monk says, 'alteram lectionem ἐς τάφον, quam porrigit Eustáthius ad II. 6. p. 707, 37, præfert Blomfíldius glóssa Æschyli Prometh. Vincet. 1087, récté, meá quídem sententiá. Confer v́ersum

844, — λέγων Θυραῖον κῆδος εἰς τάφον φέρειν.'

629. Wakefield wished to insert τ' before ἀγάλματα. The construction here is that of verse 1051 of the *Oréstès*.

638. Omnes, præter Matthiæum; κατὰφθινεῖν, quæ vox nihil est. Lascáris πένθιμῳ, et v́ersu 642, κῆν ἔδου. MONK.

Πάσαις δ' ἔθηκεν εὐκλείεστατον βίον		- -   - -   - -   - -   - -   - -
γυναῖξιν, ἔργον τλᾶσα γενναῖον τόδε.	640	- -   - -   - -   - -   - -   - -
ὦ τόνδ' ἐμὸν σώσας, ἀναστήσασα δὲ		- -   - -   - -   - -   - -   - -
ἡμᾶς πίνοντας, χαῖρε, καὶ Ἄιδου δόμοις		- -   - -   - -   - -   - -   - -
εὔ σοι γένοιτο. Φημί τοιούτους γάμους		- -   - -   - -   - -   - -   - -
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.		- -   - -   - -   - -   - -   - -
ΑΔ. Οὐτ' ἤλθες εἰς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον,	645	- -   - -   - -   - -   - -   - -
οὐτ' ἐν φίλοισι σὴν παρούσιαν λέγω.		- -   - -   - -   - -   - -   - -
Κόσμον δὲ τὸν σὸν οὐποθ' ἦδ' ἐνδύσεται·		- -   - -   - -   - -   - -   - -
οὐ γάρ τι τῶν σῶν ἐνδεὲς ταφῆσεται.		- -   - -   - -   - -   - -   - -
Τότε ξυναλγεῖν χεῖρ' σ', ὅτ' ὠλλύμην ἐγώ.		- -   - -   - -   - -   - -   - -
Σὺ δ' ἐκποδὼν στάς, καὶ παρῆς ἄλλω θανεῖν	650	- -   - -   - -   - -   - -   - -
νέω γέρων ὦν, τόνδ' ἀποιμώξεις νεκρὸν;		- -   - -   - -   - -   - -   - -
Ὅυκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ,		- -   - -   - -   - -   - -   - -
οὐδ' ἡ τεκεῖν φάσκουσα, καὶ κεκλημένη		- -   - -   - -   - -   - -   - -
μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἵματος,		- -   - -   - -   - -   - -   - -
μαστοῦ γυναικὸς σῆς ὑπεβλήθην λάθρα.	655	- -   - -   - -   - -   - -   - -

## THE ORDER, AND ENGLISH ACCENTUATION.

Δε εθηκε βίον πάσαις γυναῖξιν εὐκλείεστατον, τλᾶσα τόδε γενναῖον ἔργον. ὦ σωσάσα τόνδε ἐμὸν, δε ἀναστήσασα ἡμᾶς πίνοντας, χαῖρε, καὶ ἐν δόμοις Ἄιδου γενοίτο εὐ σοι. Φημί τοιούτους γάμους λύειν βροτοῖσιν, οὐκ ἄξιον γάμειν. ΑΔ. Ούτε κληθεὶς ἐξ ἐμοῦ ἤλθες εἰς τόνδε τάφον, οὔτε λέγω σὴν παρούσιαν ἐν φίλοισι. Δε τὸν σὸν κόσμον ἦδε οὐποτε ἐνδύσεται· γὰρ οὐ τι ἐνδεὲς τῶν σῶν ταφῆσεται. Τότε χεῖρ' ἐξυναλγῆν, ὅτε ἐγὼ ὠλλύμην. Δε συ στάς ἐκποδῶν, καὶ ὦν γέρων πάρεξ ἄλλω νέω θανεῖν, ἀποιμώξεις τόνδε νεκρὸν; Οὐκ ἦσθα ἀρα ὀρθῶς πάτης τοῦδε σώματος, οὔτε ἡ φάσκουσα τέκειν, καὶ κεκλημένη μήτηρ ἐτίμει με· δε ἀπο δουλίου αἵματος λάθρα ὑπεβλήθην μαστοῦ σης γυναικός.

## TRANSLATION.

But she has made the life of all women most illustrious, by daring this noble deed! [*Addressing the corpse.*] O thou that hast preserved this my son, and hast upraised us who were falling, farewell,—and in the mansions of Plúto may it be well with thee! [*With great gladness.*] I affirm that such marriages are profitable to men, else it is not meet to marry!

ADMETUS. [*Scornfully.*] Neither bidden of me hast thou come to this funeral, nor do I count thy presence among things pleasing! But thine ornaments she shall never put on: for in nowise indebted to thy bounties shall she be interred! At that time oughtest thou to have sorrowed with me, when I was perishing. [*Sneeringly.*] But dost thou, who stoodest aloof, and, being thyself old, permittedst another, a young person, to die, dost thou lament over this dead body? Thou wast not, then, really the father of this body of mine,—neither did she who says she bare me (and is called my mother) bring me forth: but sprung from slavish blood I was secretly placed under the breast of thy wife!

641. For τόνδ' ἐμὸν, Matthiæ has τόνδε Hesychio, ut in Medæa, 566:—vel quod plénè dictum Sôphoclis Œdip. Tyrann.

642. In all MSS. and editions prior to Monk's, the reading is πινόντων. Wakefield places no comma after χαῖρε, but a full stop after δόμοις,—and this punctuation has been adopted, and very plausibly defended by several of the learned.

644. λύει pro λυσιτελεῖ, (interpretante Monk. 516, τέλη λύει. Monk.

651. Lascar edited ἀποιμώζει consequentially with MSS.—Aldus has ἀποιμώζει, and Matthiæ ἀποιμώζει.

652. Dicitur 'τόδε σώμα' δεικτικῶς pro ἐγώ, ut scápe áliás, et Heraclid. ver. 90, et iterum ver. 529. BARNES.



Ἐδείξας εἰς ἔλεγχον ἐξελθὼν, ὃς εἰ·  
καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.  
Ἦτ' ἄρα πάντων διαπρέπεις ἀψυχία,  
ὃς, τηλίκοςδ' ὦν, καπὶ τέρμ' ἦκων βίου,  
οὐκ ἠθέλησας, οὐδ' ἐτόλμησας θανεῖν  
τοῦ σοῦ πρὸ παιδός· ἀλλὰ τήνδ' εἰάσατε  
γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα  
πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην μόνην.  
Καίτοι καλὸν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω,  
τοῦ σοῦ πρὸ παιδὸς κατθανών· βραχὺς δέ σοι  
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος·  
κἀγὼ τ' ἂν ἔζων, χ' ἦδε τὸν λοιπὸν χρόνον,  
κὺκ ἂν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.  
Καὶ μὴν ὅς' ἄνδρα χρεὶ παθεῖν εὐδαίμονα,  
πέπονθας· ἤθεσας μὲν ἐν τυραννίδι,  
παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος δόμων,  
ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον  
λείψειν ἔμελλες ὄρφανὸν διαρπάσαι.

660

665

670

## THE ORDER, AND ENGLISH ACCENTUATION.

Εδείξας ἐξέλθων εἰς ἐλῆγχον, ὃς εἰ· καὶ νομίζω με οὐ πεφυκέναι σὸν παῖδα. Ἦτοί ἄρα διάπρεπεις πάντων ἀψυχία, ὃς, ὡν τηλίκοςδε, καὶ ἦκων ἐπὶ τέρμα βίου, οὐκ ἠθέλησας, οὐδὲ ἐτολμήσας θάνειν πρὸ τοῦ σοῦ παιδός· ἀλλὰ εἰάσατε τήνδε ὀθνεῖαν γυναῖκα, ἣν μόνην ἐγὼ ἀν ἐνδίκως ἀν ἡγοίμην καὶ μητέρα τε πάτερα. Καίτοι γε ἀν ἡγωνίσω τόνδε ἀγῶνα κάλον, κάτθανων πρὸ τοῦ σοῦ παιδός· δε ὁ λοιπὸς χρόνος βιώσιμος σοι ἦν πάντως βράχυς· καὶ τε ἐγὼ ἀν ἔζων, καὶ ἦδε τὸν λοιπὸν χρόνον, καὶ οὐκ ἀν μονωθεὶς ἔστενον ἐμοῖς κακοῖς. Καὶ μὴν πεπνύθας ὅσα χρεὶ εὐδαίμονα ἄνδρα πάθειν· ἡ-ζήσας μὲν ἐν τυραννίδι, δε ἐγὼ ἦν παῖς σοι διάδοχος τῶνδε δόμων, ὥστ' οὐκ ἐμέλλες, κάτθανων ἀ-τέκνος, λείψειν δόμον ὄρφανον ἄλλοις διαρπάσαι.

## TRANSLATION.

Thou shewedst when thou camest to the test, who thou art : and I am of opinion that I am not thy son. Else assuredly dost thou exceed all in nothingness of soul, who, being of the age thou art, and having arrived at the very goal of life, neither hadst the will nor the courage to die for thy son : but sufferedst this alien lady *to die*, whom alone I might justly have considered both mother and father. And yet mightest thou have run this race with glory—expiring for thy son : for thy residual lifetime was at all events short :—and I should have lived ; and she, the rest of our days ; and I should not, bereft of her, be groaning at my miseries. And in sooth thou hadst enjoyed as much as it is requisite for a happy man to enjoy : thou passedst the vigor of thy life indeed in sovereign rule, and I was thy son thy successor in the palace, so that thou wast not, by dying childless, about to leave thy house desolate for others to plunder.

658. Ἦτ' ἄρα πάντων Lascaris, Aldus, et sic vulgo. Réctius ἦτ' ἄρ', scilicet ἦτοί ἄ-ρα,—non elisâ diphthongo ante longam vocalem, (quod putâvit Heathius), sed crâsi factâ cum a brévi. MONK.

659. Aldus's lection is ὅθ' ἡλίκος τ' ὦν : Dupont's, ὁ τηλίκοςδ' ὦν. Valckenaer's, εἰ, τηλίκοςδ' ὦν. Musgrave, from Lascaris and MSS., restored the genuine text.

663. τέ γ' ἐνδίκως editiōnes omnes; sed

γέ τε nūquam conjungere Atticos mō-  
net Porsonus ad Med, 863. MONK.

667. This line is, with only one altera-  
tion, a repetition of line 306 above. In  
both instances some of the best editions  
have ἔξην faultily for ἔζων.

671. Both Lascaris and Aldus edited δε-  
μον here, and δόμων in the next verse, to  
the entire destruction of the sense.

673. MSS. and Lascaris have διαρπάσαι.

[illegible]

THE ORDER, AND ENGLISH ACCENTUATION.

Ου μὴν ἐρίεις με γὰρ, ὡς ἀτιμᾶζων τοὺς σὸν γῆρας προ-εἰδὼκα σε θάνειν, ὅστις ἐν μαλίστᾳ αἰδοφρων πρὸς σε καὶ ἀντὶ τῶνδε καὶ σὺ καὶ ἡ τελευτᾶ ἀλλὰ ἔστιν μοι τοιάνδε χάριν τοιγάρ οὐκ εἶναι ἐν φθάρσι φυτευτὴν παῖδα, εἰ γηροσκόπουί, καὶ περιετλόουσί σε θανόντα, καὶ προσβοήτοι κνέρον· γὰρ ἐγὼ γὰρ οὐ θάψω σε τῆδε ἐμῇ χερί· γὰρ δὴ τεθνήσκω το ἐπὶ σε· δεῖ ἐν τύχῳ ἄλλω σωτήρῳ εἰσέρωα ἄνθρωπον, λέγω με εἶναι καὶ παῖδα κείνου, καὶ φίλον γηρόφρονος. Μάτριν ἄρα εἰ γερόντες ευχόμεθα θάνειν, φερόμεθα γῆρας, καὶ μάκρον χρόνον βίωσι· δεῖ ἐν θανάτῳ ἔλθῃ γέρον, οὐδὲ εἰ βούλεται θνήσκειν, δεῖ το γῆρας εἶναι οὐκ εἶναι βράν αὐτοῖς. ΧΘ. Πασσάσθε· γὰρ ἡ παρούσα σύμφορος ἄλλῃ· δε μὴ, οὐ παῖ, παροχῆς φένα πάρος.

TRANSLATION.

Thou canst not, however, say of me at least, that dishonouring thine old age I gave thee up to die, I who have been particularly respectful towards thee :—and for this both thou and she who bare me have made me such return : wherefore thou hast no longer to defer begetting children, who will succour thee in thine old age, and deck thee when dead, and lay out thy corse : for I will not bury thee with this mine hand ; for ere now died I as far as in thee lay—and if, having met with another deliverer, I view the light, I say that I am both his child, and the friendly supporter of his age.

Preposterously then do old folks pray to be dead, complaining of advanced age, and the weary hours of life; for if death draw near, not one is willing to die, and [*With a smile of ridicule and contempt.*] old age is no longer burdensome to them.

CHORUS. Desist ye,—for the present calamity is enough: and [*To Ad-métus.*] do not, O my son, exasperate the mind of thy father!

674-5. The reading in all editions prior to Monk's is ἀντιμάχοντα σὸν γῆρας θανεῖν προύδωκας; yet Monk is borne out by the Florentine and two Parisian MSS. Our editor thinks the discrepancy first arose from some copyist writing προύδωκας instead of προύδωκα σ'.

678. Elmsley explained *οὐκ ἂν φθάνοις*, (joined with a present participle,) most

correctly indeed by '*non prævénies occasionem.*' Monk has rendered the phrase into English, "*you have no time to lose, or you cannot make too much haste.*"

686. μακρὸν χρόνον βίου, strictly, *the long time of life*, meaning "*the tedious time or wearisome hours of frail old age.*"

687. For  $\delta\upsilon\delta^{\prime}\epsilon\tilde{\iota}\varsigma$ , MSS. and editions in general have  $\delta\upsilon\delta\epsilon\iota\varsigma$ , but less elegantly.

ΦΕ. Ὡ παῖ, τίν' ἀυχεῖς, πότερα Λυδὸν ἢ Φρύγα,	- υ-  -υ υ-  υ- υ
κακοῖς ἐλαύνει, ἀργυρώνητον σέθεν;	υ- υ-  - υ-  - υ
Ὅκ οἷσθα Θεσσαλὸν με, καὶ πό Θεσσαλοῦ	- υ-  υ- υ-  υ- υ
πατρός γεγῶτα, γησίως ἐλεύθερον;	υ- υ-  υ- υ-  υ- υ
Ἄγαν ὑβρίζεις, καὶ νεανίας λόγους	υ- υ-  - υ-  υ- υ
ῥίπτων ἐς ἡμᾶς, οὐ βαλὼν οὕτως ἄπει.	- υ-  - υ-  - υ
Ἐγὼ δέ σ' οἶκον δεσπότην ἐγενάμην,	υ- υ-  - υ-  υ- υ
κἄθρεψ', ὀφείλων ὅυχ ὑπερβήσκειν σέθεν·	- υ-  - υ-  - υ
οὐ γὰρ πατρῶον τό·δ' ἐδεξάμην νόμον,	- υ-  - υ-  υ- υ
παίδων προβήσκειν πατέρας, οὐδ' Ἑλληνικόν·	- υ-  - υ υ-  - υ
σαυτῷ γὰρ, εἴτε δυστυχὴς εἴτ' εὐτυχὴς,	- υ-  υ- υ-  - υ
ἔφυσ' ἃ δ' ἡμῶν χρεὶν σε τυγχάνειν, ἔχεις.	υ- υ-  - υ-  υ- υ
Πολλῶν μὲν ἄρχεις, πολυπλήθους δέ σοι γύας	- υ-  - υ υ-  υ- υ
λείψω· πατρός γὰρ ταῦτ' ἐδεξάμην πάρα.	- υ-  - υ-  υ- υ
Τί δ' ἤτ' αὖ σ' ἠδίκηκα; Τοῦ σ' ἀποστερῶ;	υ- υ-  υ- υ-  υ- υ
Μὴ θνήσκ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ.	- υ-  - υ-  υ- υ

## THE ORDER, AND ENGLISH ACCENTUATION.

ΦΕ. Τίνα, ὦ παῖ, αὐχεῖς ἐλαύνει κακοῖς, πότερα Λυδὸν ἢ Φρύγα, ἀργυρώνητον σέθεν; Οὐκ οἷσθα με Θεσσαλὸν, καὶ γεγῶτα ἀπὸ Θεσσαλοῦ πατρός, γησίως ἐλεύθερον; Τὴν ἄγαν, καὶ ῥίπτων ἐς ἡμᾶς νεανίας, βάλλων οὐκ οὕτως ἄπει. Δὲ ἐγὼ ἐγενάμην σὲ δεσπότην οἶκον, καὶ ἐθρέψα, οὐκ ὀφείλων ὑπερβήσκειν σέθεν· γὰρ οὐκ ἐδεξάμην τόνδε πατρώον, οὐδὲ Ἑλληνικὸν νόμον, πατέρας προβήσκειν παίδων· γὰρ ἐφύς σαῦτα, εἴτε δυστυχὴς εἴτε εὐτυχὴς. Δὲ ἃ ἡμῶν χρεὶν σε τύγχανειν, ἔχεις. Ἀρχεις μὲν πολλῶν, δὲ λείψω σοὶ πολυπλήθους γύας· γὰρ ταῦτα ἐδεξάμην πάρα πατρός. Τί δ' ἤτ' αὖ σὲ ἠδίκηκα; Τοῦ ἀποστερῶ σε; Μὴ θνήσκε ὑπὲρ τοῦδε ἀνδρός, οὐδὲ ἐγὼ πρὸ σοῦ.

## TRANSLATION.

PHERES. [*To Admetus.*] Whom, O son, dost thou presume thou art giving with thy reproaches, whether a Lŷdian or a Phrŷgian, purchased by thee with money?

Knowest thou not that I am a Thessálian, and sprung from a Thessálian father, truly free? Thou art over insolent,—and casting at us the words of youthful-age, shalt not, having cast them, thus depart!

But I begat thee lord of my house, and I brought thee up,—not thy debtor to die for thee:—seeing I received not this patriarchal, nor yet Grecian law, “*That fathers should die for their children*.” for thou wast born for thyself—whether unfortunate or fortunate: and what from us it behoved thee to have, thou hast.

Thou rulest indeed over many, and I will leave thee extensive territories—for these I received from my father.

In what then have I wronged thee? Of what do I defraud thee? Die not thou for me, neither will I for thee!

691. ἀυχεῖς seems here usurped in the sense of “*presumest thou*” rather than of “*gloriest thou*.” so in verse 95, above, οὐκ ἀυχῶ, *I presume not*.

695. ἄγαν μὲ ὑβρίζεις: édit: solébant autém librării literam post ἄγαν interpoláre, nesciéntes scilicet últimam hújus vócis produci:—νεανία hic válet *adútax, fortis, véhémens*. MONK.

698. For ὀφείλων, in this verse, Lascar has ὀφείλω, badly: and for ὑπερβήσκειν Al-

dis and most of the early editions have ὑπερβήσκων. Markland conjectured ὀφείλειν and ὑπερβήσκειν.

701. Elmsley thought that Eurípides may have written *δυστυχεῖς* and *εὐτυχεῖς*, not *δυστυχὴς* and *εὐτυχὴς*.

703. Wakefield, but certainly without any reason whatever, conjectured *ἀεχάας*. Aldus and his followers give *γύας*, viz. a spondee for the last foot: Barnes tacitly restored the genuine lection.

Χαίρεις δρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς ;		-- v -- vv v -- v --
Ἦ μὴν πολὺν γε τὸν κάτω λογιζομαι		-- v -- v v -- v -- v
χρόνον, τὸ δὲ ζῆν σμικρὸν, ἀλλ' ὅμως γλυκύ.		v -- v -- v v -- v -- v
Σὺ γ' οὖν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,	710	v -- v -- vv v -- v -- v --
καὶ ζῆς παρελθὼν τὴν πεπερωμένην τύχην,		-- v -- v -- v -- v -- v --
ταύτην κατακτάς· εἴτ' ἐμὴν ἀψυχίαν		-- v -- v -- v -- v -- v --
λέγεις, γυναικὸς, ὃ κάκισθ', ἡσσημένος,		v -- v -- v v -- v -- v v
ἢ τοῦ καλοῦ σοῦ προῦθανεν νεανίου ;		-- v -- v -- v v -- v -- v --
Σοφῶς δ' ἐφεῦρες, ὥστε μὴ θανεῖν ποτέ,	715	v -- v -- v v -- v -- v v
εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ		-- v -- v -- v v -- v -- v --
γυναῖχ' ὑπὲρ σοῦ· κᾶτ' οὐνεδίξεις φίλους		v -- v -- v -- v v -- v -- v --
τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὦν κακὸς ;		-- v -- v -- v v -- v -- v v
Σίγα· νόμιζε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς		-- v -- v -- v v -- v -- v --
ψυχὴν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς	720	-- v -- v -- v v -- v -- v --
ἐρεῖς, ἀκούσει πολλὰ κού ψευδῇ κακά.		v -- v -- v -- v v -- v -- v v
ΧΟ. Πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά·		-- v -- v -- v v -- v -- v v
παῦσαι δὲ, πρέσβυ, παιῖδα σὸν κακοῖζόντων.		-- v -- v -- v v -- v -- v --

## THE ORDER, AND ENGLISH ACCENTUATION.

Χαίρεις δρῶν φῶς, δε δοκεῖς πᾶτερα οὐ χαίρειν ; Ἡ μὴν λογιζομαι τὸν χρόνον κάτω γε πολὺν, δε το ζῆν σμικρον, ἀλλὰ ὅμως γλυκύ. Σὺ οὖν ἀναιδῶς γε διέμαχου το μὴ θάνειν, καὶ ζῆς παρελθὼν τὴν πεπερωμένην τύχην, κατὰντας ταύτην· εἴτα λέγεις ἐμὴν ἀψυχίαν, ὡ κακίστε, ἡσσημένος γυναικα-  
κος, ἢ προ-έθανεν σου τοῦ κάλου νεάντου ; Δε εφεύρες σόφως, ὥστε μὴ πότε θάνειν, εἰ πείσεις τὴν  
ἀεὶ παρούσαν γυναῖκα κατθανεῖν ὑπὲρ σου· καὶ εἴτα οὐνεδίξεις φίλοις τοῖς μὴ θέλουσι δρᾶν τάδε, ὡν  
αὐτὸς κάκος ; Σίγα· δε νομίζε, εἰ σὺ φίλεις τὴν ψυχὴν σαύτου, ἅπαντας φίλιν'· δε εἰ ἐρεῖς κάκος  
ἡμεας, ἀκούσει πολλὰ κάκα καὶ οὐ ψεύδη. ΧΟ. Πλείω κάκα λέλεκται τε νυν καὶ τα πρὶν· δε παύ-  
σαι, πρέσβυ, κακοῖζόντων σου παιῖδα.

## TRANSLATION.

Thou joyest beholding the light, and dost thou think that thy father joys not? I for certain count the time we must spend beneath indeed long, but life is short, — yet nevertheless sweet. Thou, however, didst shamelessly at least fight off from dying, and thou livest, having passed over thy destined fate, by [*Pointing to the corpse.*] slaying her: after that dost thou [*With a frown of scorn.*] talk of my nothingness of soul, O most vile one, — when thou hast been conquered by a woman who died for thee [*Sneeringly.*] the handsome youth? But thou hast made a grand discovery, so as never to die, if thou wilt persuade the wife that is thine from-time-to-time to die in thy stead: and then reproachest thou thy friends who are not willing to do this, being thyself a coward?

Hold thy peace: — and consider, if thou lovest thine own life, that all persons love theirs: and if thou wilt speak evilly against us, thou shalt hear many reproaches and not false ones.

CHORUS. [*Interruptingly and frowningly.*] Too many reproaches have been uttered both [*Looking at Phérès.*] now, — and [*Looking at Admé-  
tus.*] before: so [*To Phérès.*] desist, old man, from reproaching thy son!

707. Aristóphanēs in his *Clouds*, 1415, has the following parody on this verse:

κλαῖνουν παῖδες, πατέρα δ' οὐ κλαῖειν δοκεῖς ;

708. For ἦ, Filmsley gives καὶ.

713. ἡσσημένος, literally, being worsted.

Monk quotes ἡσσωμένος, Hec. 1234: ἡσ-  
σηθίσουμαι, Hipp. 724 and 980, — &c.

715 — 16. *Thou hast cleverly discovered, so as not to die ever, if thou wilt always persuade the wife present (that is, thy wife for the time being) to die for thee. For πείσεις ἀεὶ, most editions have πείσεις δὲ. Monk rightly explains τὴν παρούσαν ἀεὶ γυναῖκα, by "uobrem quæ pro tempore fuerit."*

ΑΔ. Δίγ', ὡς ἐμοῦ λείξαντος· εἰ δ' ἀλγεῖς κλύων	υ -   υ -    -   υ -    -   υ -
τάληθες, ὃν χρεῖν σ' εἰς ἔμ' ἐξαμαρτάνειν.	725   υ -   υ -    -   υ -    -   υ -
ΦΕ. Σὺ δ' ἂν προσηύσκων μάλλον ἐξημάρτανον.	υ -   υ -    -   υ -    -   υ -
ΑΔ. Ταῦτόν γὰρ ἥθῶντ' ἄνδρα καὶ πρέσβυν θανεῖν;	υ -   υ -    -   υ -    -   υ -
ΦΕ. Ψυχῇ μιά ζῆν, ὃν δυοῖν, ὀφείλομεν.	υ -   υ -    -   υ -    -   υ -
ΑΔ. Καὶ μὴν Διός γε μείζονα ζῶης χρέονο.	υ -   υ -    -   υ -    -   υ -
ΦΕ. Ἀρᾷ γονεῦσιν, οὐδὲν ἔκδικον παθῶν;	730   υ -   υ -    -   υ -    -   υ -
ΑΔ. Μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε.	υ -   υ -    -   υ -    -   υ -
ΦΕ. Ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;	υ -   υ -    -   υ -    -   υ -
ΑΔ. Σημεῖα τῆς σῆς, ὃ κάκιστ', ἀψυχίας.	υ -   υ -    -   υ -    -   υ -
ΦΕ. Οὔτοι πρὸς ἡμῶν γ' ὦλετ' οὐκ ἐρεῖς τόδε.	υ -   υ -    -   υ -    -   υ -
ΑΔ. Φεῦ· εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' εἰς χρεῖαν ποτέ.	υ -   υ -    -   υ -    -   υ -
ΦΕ. Μνηστέυε πολλὰς, ὡς δάνωσι πλείονες.	736   υ -   υ -    -   υ -    -   υ -
ΑΔ. Σοὶ τοῦτ' ὄνειδος· ὃν γὰρ ἤθελες θανεῖν.	υ -   υ -    -   υ -    -   υ -
ΦΕ. Φίλοι τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.	υ -   υ -    -   υ -    -   υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Λέγε, ὡς ἐμοῦ λείξαντος· δεῖ εἰ ἀλγεῖς κλύων το ἀλήθες, οὐ χρεῖν σε ἐξαμαρτάνειν εἰς ἑμέε. ΦΕ. Δε αν ἐξημάρτανον μάλλον προσηύσκων σου. ΑΔ. Γαρ το αὐτόν ἥθῶντα ἄνδρα καὶ πρέσβυν θάνειν; ΦΕ. Οφείλομαι ζῆν μιά ψύχην, οὐ δυοῖν. ΑΔ. Καὶ μὴν γε ζῶης μείζονα χρόνον Διός. ΦΕ. Ἀρα γονεῦσι, πᾶσιν αὐδὲν ἔκδικον; ΑΔ. Γαρ ἡσθόμην σε ἐρῶντα μάκρου βίου. ΦΕ. Ἄλλα οὐ συ ἐκφέρεις τόνδε νεκρὸν ἀντὶ σου; ΑΔ. Σημεῖα, ὡ κακίσττε, τῆς σῆς ἀψυχίας. ΦΕ. Οὔτοι ὦλετο πρὸς ἡμῶν γε· οὐκ ἐρεῖς τόδε. ΑΔ. Φεῦ. Εἴθε πότε γε ἔλθοις εἰς χρεῖαν τοῦδε ἀνδρὸς. ΦΕ. Μνηστέυε πολλὰς, ὡς πλείονες δανώσι. ΑΔ. Τοῦτο ὄνειδος σοι· γὰρ οὐκ ἤθελες θάνειν. ΦΕ. Φίλον το ταῦτο φέγγος του θεοῦ, φίλον.

## TRANSLATION.

ADMETUS. [*To his father.*] Speak, since I have spoken:—and if thou art vexed at hearing the truth, thou shouldest not err respecting me!

PERES. But I should have erred more if I had died for thee!

ADMETUS. For is it the same thing for a man in the prime of life, and for an old man, to die? PERES. We ought to live with one life, not with two. ADMETUS. [*Scoffingly.*] And may thou for troth live then a longer time than Jove! PERES. Cursest thou thy parents, having suffered no injustice? ADMETUS. For I perceived thou lovedst a long life!

PERES. But art thou not bearing forth this curse in lieu of thyself?

ADMETUS. [*Angrily.*] A proof this, O thou most cowardly one, of thy nothingness-of-soul!

PERES. She died not at our hand at least:—thou wilt not say this!

ADMETUS. [*Affected.*] Hey! I wish thou may sometime at least come to the need of this man! [*Meaning himself.*]

PERES. [*With scorn.*] Wed many wives, in order that more may die!

ADMETUS. This is a reproach to thee, for thou wast not willing to die!

PERES. [*Placidly.*] Dear is this light of the God, dear!

724. One MS. has λέγοντος: Wakefield on the conjecture of Reiske edited λείγοντος: Markland in a precisely similar instance gives λείξαντος—conceiving it to be the reading of the Scholiast.

729. Ita Matthiæ: caeteri μείζον' ἂν ζώοις χρόνον, præter Lascar. qui ζῶης. Quoniam verò imprecantur est oratio delendum esse ἂν monere plures. MONK.

733. Aldus edited σημεία γ', ὃ κάκισ-

τε, ταῦτ' ἀψυχίας. Musgrave, from Lascar and MSS., restored the true lection.

734. Lascar, Aldus, and several MSS. have ὅστις, —but the metre as well as the sense requires ὅτοι.

738. τοῦ θεοῦ, of the god, viz. of Phoebus or the Sun:—the article, as Monk justly observes, is much oftener omitted than expressed with θεός in this sense:—φίλον, dear—delightful—sweet.

ΑΔ. Κακὸν τὸ λῆμα, κούκ ἐν ἀνδράσιν, τὸ σόν.	υ- υ-  υ- υ-  υ- υ-
ΦΕ. Ὅκ' ἐγγιλᾷς γέροντα βαστάζων νεκρόν. 740	-- υ-  υ- υ-  -- υ-
ΑΔ. Θανεῖ γε μέντοι δυσκλεῆς, ὅταν θάνης.	υ- υ-  -- υ- υ-  υ- υ-
ΦΕ. Κακῶς ἀκούειν ὃν μέλει θανόντι μοι.	υ- υ-  -- υ- υ-  υ- υ-
ΑΔ. Φεῦ, φεῦ! τὸ γῆρας ὡς ἀναιδείας πλέων.	-- υ-  υ- υ-  -- υ-
ΦΕ. Ἦδ' οὐκ ἀναιδής· τήνδ' ἐφειῦρες ἄφρονα.	-- υ-  -- υ- υ-  υ- υ-
ΑΔ. Ἀπελθε, καὶ με τόνδ' ἕα θάψαι νεκρόν. 745	υ- υ-  υ- υ-  -- υ-
ΦΕ. Ἀπειμί! θάψεις δ' αὐτὸς ὦν αὐτῆς φονεύς.	υ- υ-  -- υ- υ-  -- υ-
Δίκας δὲ δώσεις σοῖσι κηδεσταῖς ἔτι,	υ- υ-  -- υ- υ-  -- υ-
ἢ τ' ἄρ' Ἀκάστος οὐκέτ' ἐστ' ἐν ἀνδράσιν,	-- υ-  υ- υ-  υ- υ-
εἰ μὴ σ' ἀδελφῆς αἵμα τιμωρήσεται.	-- υ-  -- υ- υ-  -- υ-
ΑΔ. Ἐρξοῖς νυν αὐτός, χ' ἡ ξυνοικήσασά σοι. 750	-- υ-  -- υ- υ-  -- υ-
ἄπαιδε παιδὸς ὄντος, ὥσπερ ἄξιοι,	υ- υ-  υ- υ-  υ- υ-
γῆράσκετ'· ὃν γὰρ τῷδ' ἔτ' εἰς ταῦτόν στέγος	-- υ-  -- υ- υ-  υ- υ-
νεῖσθ'· εἰ δ' ἀπειπὲν χρεῖν με κηρύκων ὕπο	-- υ-  -- υ- υ-  -- υ-
τὴν σὴν πατρώαν ἐστίαν, ἀπειπὸν ἄν.	-- υ-  -- υ- υ-  -- υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Κάκον τὸ λῆμα το σόν, καὶ οὐκ ἐν ἀνδράσι. ΦΕ. Οὐκ ἐγγιλᾷς βαστάζων γέροντα νεκρόν. ΑΔ. Μέντοι θάνει δυσκλεῆς γε, ὅταν θάνης. ΦΕ. Ακούειν κάκως οὐ μέλει μοι θανόντι. ΑΔ. Φεῦ, φεῦ! ὡς πλέων ἀναιδείας το γῆρας. ΦΕ. Ἦδε οὐκ ἀναιδής· τήνδε ἐφειῦρες ἄφρονα. ΑΔ. Ἀπέλθε, καὶ ἕα με θάψαι τόνδε νεκρόν. ΦΕ. Ἀπειμί! δε θάψεις αὐτός ὦν φόνευσ αὐτῆς. Δε δώσεις δίκας ἐτί σοῖσι κηδεσταῖς· ἢ τοι ἄρα Ἀκάστος ἐστὶ οὐκέτι ἐν ἀνδράσι, εἰ μὴ τιμωρήσεται σὲ αἷμα ἀδελφῆς. ΑΔ. Ἐρξοῖς νυν αὐτός καὶ ἡ ξυνοικήσασά σοι· ἀπαιδε, ὥσπερ ἄξιοι, γῆράσκετε, παῖδες ὄντες· γὰρ οὐκ ἐτί νεῖσθε εἰς το αὐτόν στέγος τῷδε· δε εἰ χρεῖν με ἀπείπεν τὴν σὴν πατρώαν ἐστίαν ὕπο κηρύκων, ἀν ἀπειπὸν.

## TRANSLATION.

ADMETUS. [*Sneeringly.*] Base is thy spirit, and unworthy of a man!

PHERES. Thou sneerest not, carrying an aged corpse!

ADMETUS. Thou however wilt die inglorious at least when thou diest!

PHERES. To hear reproaches, matters not to me when dead!

ADMETUS. Alas! alas! how full of shamelessness is old age!

PHERES. [*Pointing to the corpse.*] She was not shameless:—her thou foundest mad! ADMETUS. Begone, and suffer me to bury the dead!

PHERES. I will go:—but thou wilt bury her, being thyself her murderer. However thou wilt render satisfaction yet to thy wife's relatives, else assuredly Acástus ranks no longer among men—if that he avenge not himself on thee for the blood of his sister! [*Exit Phérès.*]

ADMETUS. Get thee gone now thyself, and she who dwells with thee: childless, as ye deserve, wax ye old, your child still living:—for ye no more come into the same house with me: and if it were necessary for me to renounce thy paternal hearth by heralds, I would renounce it.

739. οὐκ ἐν ἀνδράσι, literally, *not among men*, that is, *not of masculine stamp*. The phrase ἐν ἀνδράσι occurs again below, v. 748, and in several other plays.

743. The vulgar reading here is πλῆον:—Lascar has πλίων, the Attic form.

747. κηδεσταῖς, *by brothers in law*: the word κηδεστής has several meanings, but it originally signifies “a manager, or one who has the care of any thing.”

748. The more common lection is ἢ τ'

ἄρ', but Monk defends ἢ τ' ἄρ', viz. ἢ τοι ἄρα, as in verse 638 above.

750. Aldus from MSS. printed ἔρξου: Musgrave from three MSS. and consenting with Lascar, edited ἔρροις.

752. The reading of all editions (Matthiæ's excepted), is, τῷδ' ἔτ' εἰς ταῦτόν στέγος:—Matthiæ has τῷδε γ'. Monk says, “ταῦτόν usitátius est quam ταυτό.”

753. νεῖσθε, *ihitis*, *præsens pro futuro*, quod in hóc vérbo solénne est. ΜΟΝΚ.

Ἡμεῖς δὲ (τοῦν ποσὶν γὰρ οἰστέον κακὸν)	755	- -   - -   - -   - -   - -   - -
στείχωμεν, ὡς ἂν ἐν πυρᾷ θώμεν νεκρόν.		- -   - -   - -   - -   - -   - -
ΧΟ. Ἰώ. Ἰώ. Σχετλία τόλμης·		- -   - -   - -   - -   - -   - -
ὦ γενναία, καὶ μέγ' ἀρίστη,		- -   - -   - -   - -   - -   - -
χαῖρε· πρόφρων σε χθονίος θ' Ἑρμῆς,		- -   - -   - -   - -   - -   - -
Ἄιδης τε δέχοιτ'· εἰ δέ τι κακὴ	760	- -   - -   - -   - -   - -   - -
πλέον ἔσθ' ἀγαθοῖς, τούτων μετέχουσ'		- -   - -   - -   - -   - -   - -
Ἄιδου νύμφη παρεδρεύεις.		- -   - -   - -   - -   - -   - *

## ΘΕΡΑΠΩΝ.

Πολλοὺς μὲν ἦδη, ἀπὸ παντοίας χθονός		- -   - -   - -   - -   - -   - -
ξένους μολόντας διδ' εἰς Ἀδμήτου δόμους,		- -   - -   - -   - -   - -   - -
οἷς δειπνα προύθηκ'· ἀλλὰ τοῦδ' οὕπου ξένου	765	- -   - -   - -   - -   - -   - -
κακίον· εἰς τήνδ' ἴστιαν ἐδέξαμην.		- -   - -   - -   - -   - -   - -
Ὅς πρῶτα μὲν, πενθοῦντα δεσπότην δρῶν,		- -   - -   - -   - -   - -   - -
εἰσῆλθε, κατόλμησ' ἀμειψάσθαι πύλας·		- -   - -   - -   - -   - -   - -
ἔπειτα δ' οὔτι σωφρονῶς ἐδέξατο		- -   - -   - -   - -   - -   - -
τὰ προστυχόντα ξένια, συμφορὰν μαθών·	770	- -   - -   - -   - -   - -   - -
ἀλλ' εἰ τι μὴ φέρομεν, ὥτρυνε φέρειν.		- -   - -   - -   - -   - -   - -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΔΕ ἦμεν (γὰρ το κακὸν ἐν πόσι οἰστέον) στείχωμεν, ὡς ἂν θώμεν νεκρὸν ἐν πυρᾷ. ΧΟ. Ἰώ. Ἰώ. Σχετλία τόλμης· ὦ γενναία, καὶ μέγα ἀρίστη, χαῖρε· τε χθονίος Ἑρμῆς, τε Ἄιδης δεχοίτο σε πρόφρων· δε εἰ καὶ ἐκεῖ ἐστὶ τι πλέον ἀγαθόν, μετεχούσα τούτων παρεδρεύεις νύμφη Ἄιδου. ΘΕ. Ἡδὴ μὲν οἶδα πολλοὺς ξένους, καὶ ἀπὸ παντοίας χθονός, μολόντας εἰς δόμους Ἀδμήτου, εἰς προύθηκα δειπνα· ἀλλὰ οὕτω ἐδέξαμην εἰς τήνδε ἴστιαν κακίονα τοῦδε ξένου. Ὅς πρῶτα μὲν, ὅταν δεσπότην πενθοῦντα, εἰσῆλθε, καὶ ἐτολμήσε ἀμειψάσθαι πύλας· δε ἐπειτα οὔτι σωφρονῶς ἐδέξατο τὰ ξένια προστυχόντα, μάθων σύμφορα· ἀλλὰ εἰ μὴ φερόμεν τι, ὥτρυνε φέρειν.

## TRANSLATION.

But let us (for the evil before us must be borne) proceed, that we may place the corse upon the funeral pyre. [*Exit Admētus in procession, followed by the Chorus chanting the benedictory hymn.*]

CHORUS. [*Chanting most mournfully.*] Alas! Alas! Unhappy because of thy bold-deed: O noble, and by far most excellent, farewell:—may both Mércury below the Earth, and Hádēs, receive thee kindly:—and if in that kingdom too there be any distinction for the good, partaking of it may thou sit beside the bride of Plúto. [*The Chorus following up the procession disappears; but the chanting is heard for a few seconds.*]

MAN-SERVANT. [*Entering.*] Prior to now, indeed, have I known many guests, and from all parts of the world, come to the house of Admētus, before whom I have spread the feast:—but never yet did I receive into this abode a worse-one than this guest. Who in the first place indeed, though he saw my master in grief, came in, and had the assurance to pass the gates:—and next, he nowise in a becoming manner received the regalement which there chanced to be, knowing of the calamity: but if we did not bring aught, he hurried us to bring it.

755. ἐν ποσὶ, at our feet, a very common mode of expressing "just before us."

757. Monk has followed Lascar; but in Aldus and most of the early editions we find ὦ σχετλία τόλμης, γενναία.

760. ἐκεῖ, there or yonder, that is, in the

regions below. So in the Medæa, 1069, εὐδαιμονοῦτον· ἀλλ' ἐκεῖ, blessed be ye: but yonder viz. in the kingdom of Plúto.

761. πλέον, more favor or indulgence.

762. The Chorus now leaves the stage to attend the funeral of Alcéstis.

Ποτῆρα δ' ἐν χεῖρεσσι κίσσινον λαβών,  
 πίνει μελαίνης μητρὸς εὐζωρον μέθυ,  
 ἕως ἐθερμην' αὐτὸν ἀμφιβᾶσα φλόξ  
 οἶνου· στέφει δὲ κρᾶτα μυρσίνης κλάδοις,  
 775 ἄμμουσ' ὑλάκτων· δισσά δ' ἦν μέλη κλύειν·  
 ὁ μὲν γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν  
 οὐδὲν προτιμῶν, οἰκείται δ' ἐκλαίομεν  
 δίσποιναν· ὅμμα δ' οὐκ εἰδείκνυμεν ξένῳ  
 780 τέγγοντες· Ἀδμήτος γὰρ ὧδ' ἐφίετο.  
 Καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἐστῶ  
 ξένου, πανοῦργον κλώπα καὶ ληστήν τινα.  
 Ἥ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφespoμένη,  
 οὐδ' ἐξέτεινα χεῖρ', ἀποιμῶζων ἐμὴν  
 785 δίσποιναν, ἥ μοι πᾶσι τ' οἰκείταισιν ἦν  
 μήτηρ· κακῶν γὰρ μυρίων ἐρῶύετο,  
 ὄργας μαλασσούσ' ἀνδρός. Ἄρα τὸν ξένον  
 στυγῶ δικαίως, ἐν κακοῖς ἀφυγμένοι;

υ - υ - || - υ - || υ - υ -  
 - - υ - || - υ - || - - υ -  
 υ - υ - || - υ - || υ - υ -  
 - - υ - || υ - || υ - υ -  
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 - - υ - || - υ - || υ - υ -  
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 - - υ - || - υ - || υ - υ -  
 - - υ - || - υ - || - - υ -  
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 υ - υ - || - υ - || υ - υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

Δε λαβὼν ἐν χεῖρεσσι ποτῆρα κίσσινον, πίνει εὐζωρον μέθυ μελαίνης μητρὸς, ἕως φλόξ οἶνου ἀμφιβᾶσα αὐτὸν ἐθερμηνε· δε στέφει κρᾶτα κλάδοις μυρσίνης, ὑλάκτων ἀμμούσα· δε νη δισσα μέλη κλύειν· γὰρ ὁ μὲν ἦδε, προτιμῶν οὐδὲν τῶν κακῶν ἐν Ἀδμήτῳ, δε οἰκείται ἐκλαίομεν δίσποιναν· ξένῳ δε οὐκ εἰδείκνυμεν τεγγόντες ὅμμα· γὰρ ὧδε Ἀδμήτος ἐφίετο. Καὶ νῦν ἐν δόμοισιν μὲν ἐγὼ ἔστῳ ξένου, τινα πανοῦργον κλώπα καὶ ληστήν. Δε ἡ βέβηκε ἐκ δόμων, οὐδε ἐφespoμένη, οὐδε ἐξέτεινα χεῖρα, ἀποιμῶζων ἐμὴν δίσποιναν, ἥ νη μοι τε πᾶσι οἰκείταισιν μήτηρ· γὰρ ἐρῶύετο μυρίων κακῶν, μαλασσούσα ὄργας ἀνδρός. Ἄρα δικαίως στυγῶ τὸν ξένον, ἀφύγετον ἐν κακοῖς;

## TRANSLATION.

And having taken in his hands the cup wreathed-with-ivy, he quaffs the neat juice of the purple mother, until the fumes of the wine coming upon him inflamed him: and he crowns his head with branches of myrtle, howling discordantly: and there were two strains to hear; for he in troth was singing—concerned in no degree about the afflictions in the family of Admētus,—and we domestics were bewailing our mistress:—to the guest, however, we shewed not that we were bedewing our eyes,—for thus had Admētus commanded.

And now in the house indeed am I entertaining this stranger, some deceitful thief and robber!

But she [*Shedding tears.*] is gone from the palace, nor did I follow; neither stretched I forth my hand, lamenting my mistress, who was to me and to all the domestics a mother; for she saved us from ten thousand ills, softening the anger of her husband.

Do I not justly then hate this guest, who is come in our miseries?

772. Ita omnes (says Monk) præter Lascarem, qui corruptè dedit δ' ἐχειρεσι. Dubito autem annon rectius esset "ποτῆριον δ' ἐν χειρὶ κίσσινον λαβών." Scholiasta certè habet ποτῆρα δ' ἐν χειρὶ, et suspēcta est, in diálogo, pœtica forma χεῖρεσσι. Sophocles quidē, Antig. 1297, habet ἔχω μὲν ἐν χεῖρεσσι ἀγρίας τέκνον, —sed eum melicis interjectum. Vocem ποτῆρ non alibi vidisse meminì præter Cycl. 151.

773. μελαίνης μητρὸς· τῆς ἀμπελίου· ὁ γὰρ μέλας ὄνος ἰσχυρότερός ἐστι. SCHOLIAST.

775. Several MSS. and almost all the early editions have μυρσίνους.

783. The more common (but certainly less correct) reading, is, ἦδ' ἐκ δόμων. Both Wakefield and Matthiæ give ἡ δ' ἐκ δόμων, rightly.

787. Ἄρα, nōne, ut suprà ver. 351. Inutilis igitur correctio est, ἄρ' οὐ. MONK.



HP. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;		-  -  -  -  -  -  -  -
Ὅου χρεὶ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον	790	-  -  -  -  -  -  -  -
εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί.		-  -  -  -  -  -  -  -
Σὺ δ', ἄνδρ' ἐταῖρον δεισπότην παρόνθ' ὀρῶν,		-  -  -  -  -  -  -  -
στυγνῇ προσώπῳ καὶ ξυνωφρυνμένῳ		-  -  -  -  -  -  -  -
δείχει, θυραίου πῆματός σπουδὴν ἔχων.		-  -  -  -  -  -  -  -
Δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.	795	-  -  -  -  -  -  -  -
Τὰ θνητὰ πράγματ' οἶδας, ἣν ἔχει φύσιν;		-  -  -  -  -  -  -  -
Ὅϊμαι μὲν, οὐ' πόθεν γάρ; Ἄλλ' ἀκούέ μου·		-  -  -  -  -  -  -  -
Βροτοῖς ἅπασι καταθάνειν ὀφείλεται·		-  -  -  -  -  -  -  -
οὐκ ἔστιν αὐτῶν, ὅστις ἐξεπίσταται		-  -  -  -  -  -  -  -
τὴν αὔριον μέλλουσιν εἰ βιώσεται·	800	-  -  -  -  -  -  -  -
τὸ τῆς τύχης γὰρ ἀφανές, οἷ προδύσεται,		-  -  -  -  -  -  -  -
κᾶσ' οὐ διδάκτον, οὐδ' ἀλίσκεται τέχνη.		-  -  -  -  -  -  -  -
Ταῦτ' οὖν ἀκούσας, καὶ μάθων ἐμοῦ πάρα,		-  -  -  -  -  -  -  -
εὐφραίνει σαυτὸν, πῖνε, τὸν καθ' ἡμέραν		-  -  -  -  -  -  -  -
βίον λογίζου σὺν, τὰ δ' ἄλλα τῆς Τύχης.	805	-  -  -  -  -  -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

HP. Οὗτος, τί βλέπεις σεμνὸν καὶ πεφροντικὸς; Οὐ χρεὶ τον πρόσπολον εἶναι σκυθρωπὸν τοῖς ξένοις, δε δεχεσθαι εὐπροσήγορῳ φρενί. Δε συ, ὅραν ἄνδρα ἐταῖρον δεισπότην παρόντα, δείχει στυγνῇ καὶ ξυνωφρυνμένῳ προσώπῳ, ἔχων σπουδὴν θυραίου πῆματος. Ἐλθε δεῦρο, ὅπως ἂν καὶ γένη σοφώτερος. Οἶδας τὰ θνητὰ πράγματα, ἣν φύσιν ἔχει; Οἶμαι μὲν, οὐ' γὰρ πόθεν; Ἄλλα ἀκούε μου· Κάτθανειν ὀφείλεται ἅπασι βρότοις· καὶ οὐκ ἔστι αὐτῶν, ὅστις ἐξεπίσταται εἰ βιώσεται· τὴν μελλούσαν αὔριον γὰρ το τῆς τύχης ἀφανές, δι προδύσεται, καὶ οὐκ ἔστι διδάκτον, οὐδὲ ἀλίσκεται τέχνη. Ακούσας ταῦτα οὐν, καὶ μάθων πάρα ἐμοῦ, ευφραίνει σάυτον, πῖνε, λογίζου τὸν βίον κατὰ ἡμέραν σου, δε τα ἄλλα τῆς Τύχης.

## TRANSLATION.

HERCULES. [*Entering in gladsome mood accosts the servant.*] Ho there! Why lookest thou grave and thoughtful? It becomes not a servant to be of woful countenance before guests, but to receive them with cheerful mind! But thou, though thou seest a man the companion of thy lord present, receivest him with a morose and clouded countenance, fixing thy attention on an extrinsic calamity. [*Beckoning.*] Come hither, that thou mayest in fact be made wiser! [*The servant approaches Hérculès.*] Knowest thou mortal affairs, of what nature they are? I think indeed, not: for whence shouldst thou? But hear me:—"To die is a debt that must be paid by all men:—and there is not one of them who knows whether he shall be alive the coming morrow: for whatever depends upon fortune is uncertain, how it will turn out—and is not to be learnt, neither is it detected by art." Having heard these things, then, and having learnt them from me, make thyself merry,—drink,—consider the life granted thee from day to day thine own, but the rest Fortune's.

789. οὗτος, *heus tu*,—a common mode of calling the attention of any one unceremoniously addressed:—τί σεμνὸν βλέπεις, *why lookest thou reverently or sanctifiedly?* In Greek nothing is more common than the use of nouns adjective in the neuter gender for adverbs.

794. θυραίου πῆματος σπουδὴν ἔχων, *having anxiety or concern of mind about a mis-*

*fortune wherewith thou hast nothing to do: a disaster with which thou hast not any business: an unlucky event foreign to thee.*

795. ὅπως ἂν καὶ σοφώτερος γένη, *literally, that thou mayest become even the wiser.*

796. Non admodum fréquens est *forma* οἶδας pro *commūni* οἶσθα. ΜΟΚΚ.

799. For *ἔστιν αὐτῶν*, some MSS., and editions not a few, have *ἔστι θνητῶν*.

Τίμα δὲ καὶ τὴν πλείστον ἡδίστην θεῶν		- -  -  -  -  -  -  -  -  -
Κύπριν βροτοῖσιν· εὐμενὴς γὰρ ἡ θεός.		-  -  -  -  -  -  -  -  -
Τὰ δ' ἄλλ' ἔασον ταῦτα, καὶ πιθοῦ λόγους		-  -  -  -  -  -  -  -  -
ἑμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·		-  -  -  -  -  -  -  -  -
οἶμαι μὲν. Οὐκοῦν, τὴν ἄγαν λύπην ἀφείς,	810	-  -  -  -  -  -  -  -  -
πιεῖ μεθ' ἡμῶν, τάσδ' ὑπερβαλὼν πύλας,		-  -  -  -  -  -  -  -  -
στεφάνους πυκασθείς; Καὶ σάφ' οἶδ', ὅθ' οὐνεκα		-  -  -  -  -  -  -  -  -
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν		-  -  -  -  -  -  -  -  -
μεθορμιεῖ σε πίτυλος ἐμπесῶν σκύφου.		-  -  -  -  -  -  -  -  -
ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν·	815	-  -  -  -  -  -  -  -  -
ὡς τοῖς γε σεμνοῖς καὶ ξυνοφρυνόμενοις		-  -  -  -  -  -  -  -  -
ἅπασιν ἴστιν, ὡς γ' ἐμοὶ χρῆσθαι κριτῇ,		-  -  -  -  -  -  -  -  -
ὅν βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορὰ.		-  -  -  -  -  -  -  -  -
ΘΕ. Ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν		-  -  -  -  -  -  -  -  -
δοχὴ οἷα κόμου καὶ γέλωτος ἄξια.	820	-  -  -  -  -  -  -  -  -
HP. Γυνὴ θυραῖος ἡ θανοῦσα· μὴ λίαν		-  -  -  -  -  -  -  -  -
πένθει, δόμων γὰρ ζῶσι τῶνδε δεσπύται.		-  -  -  -  -  -  -  -  -

THE ORDER, AND ENGLISH ACCENTUATION.

Δε τίμα καὶ Κύπριν τὴν πλείστον ἡδίστην θεῶν βροτοῖσι· γὰρ ἡ εὐμενὴς θεός. Δε ἔασον ταῦτα τὰ ἄλλα, καὶ πιθοῦ ἐμοῖσι λόγους, εἴπερ δοκῶ σοι λέγειν ὀρθὰ· οἶμαι μὲν. Οὐκοῦν, ἀφείς τὴν ἄγαν λύπην, πίε μετὰ ἡμῶν, πυκασθείς στεφάνους, ὑπερβαλὼν τάςδε πύλας; Καὶ σάφ' οἶδα ὅτι πίτυλος σκύφου ἐμπέσαν μεθόρμιε σε οὐνεκα τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν. Δε χρεῶν ὄντας θνητοὺς φρονεῖν καὶ θνητὰ ὡς τοῖς ἀπᾶσι σέμνοις· γε καὶ ξυνοφρυνόμενοις, ὡς χρῆσθαι ἐμοὶ γε κριτῇ, ὁ βίος οὐκ ἔστι ἀλθῶς βίος, ἀλλὰ σύμφορα. ΘΕ. Ἐπισταμέσθα ταῦτα· δε νῦν πράσσομεν οὐκ οἷα ἄξια κόμου καὶ γελώτος. HP. Γυνὴ ἡ θανοῦσα θυραῖος· μὴ πένθει λίαν, γὰρ δεσπύται τῶνδε δόμων ζῶσι.

TRANSLATION.

And honor also Venus, incomparably the sweetest of deities to mortals, for she is a benign goddess. So forego those other considerations, and obey my words, if I appear to thee to speak rightly: I, indeed, am of this opinion!

Wilt thou not, therefore, abandoning thy excessive grief, drink with us, crowned with garlands, having thrown-open these doors? And well know I that the trickling of the cup gliding down will divert thee from thy present cloudy and pent state of mind.

For it behoves us as we are mortals to think also as mortals: since to all demure persons, indeed, and to those of woful countenance, if they take me at least as judge, life is not truly life, but misery!

MAN-SERVANT. We know it:—but at the present time we are in circumstances, not such as are adapted to revelry and mirth!

HERCULES. The lady who is dead was a stranger:—grieve not so excessively,—for the lords of this house live!

806. τὴν πλείστον ἡδίστην θεῶν, *the most sweetest of deities*, a double superlative.

808. πάντα pro 'ταῦτα' cōnjunct Marklāndus,—fortasse rectē. Deinde omnes πιθοῦ,—sed ālterum praeferendum, ubi-cunque per mētrum licet. MONK.

811. For πεί, which was given for the first time of all by Wakefield, MSS. not a few and Lascar have *πίνη*,—which Mus-

grave approved. In Aldus and many others we find *πίνης*. All editions prior to Musgrave's have *τύχας*, although MSS. partially offer *πύλας*. The Scholiast acknowledges both readings. Wakefield gives *πύτχας* from conjecture.

818. Aldus and his followers have *δ βίος* ἀλθῶς *ὁν βίος*, faultily in respect of the metre, as the fourth foot is an anapaest.



ΘΕ. Γυνή μὲν οὖν ὄλωλεν Ἀδμήτου, ξένη.	υ- υ-  υ- υ-  - υ-υ
ΗΡ. Τί φής; Ἐπειτα δὴτά μ' ἐξενίχετε;	υ- υ-  υ- υ-  - υ-υ
ΘΕ. Ἥδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.	- υ-  υ- υ-  - υ-υ
ΗΡ. Ὡ σχέτλι, οἷας ἠπλάκες ξυνάρορου.	840 - υ-  - υ-  υ- υ-υ
ΘΕ. Ἀπωλόμεισθα πάντες, ὅυ κείνη μόνη.	υ- υ-  υ- υ-  - υ-υ
ΗΡ. Ἀλλ' ἡσθόμεν μὲν, ὅμμ' ἰδὼν δακρυρροοῦν,	- υ-  υ- υ-  - υ-υ
κουράν τε, καὶ πρόσωπον· ἀλλ' ἔπειθέ με	- υ-  υ- υ-  - υ-υ
λέγων θυραῖον κῆδος εἰς τάφον φέρειν·	υ- υ-  - υ-  - υ-υ
βία δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας,	845 υ- υ-  - υ-  - υ-υ
ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις,	υ- υ-  υ- υ-  - υ-υ
πράσσοντος οὕτω, καπεκώμαζον, κέρα	- υ-  - υ-  - υ-υ
στεφάνοις πυκασθεῖς. Ἀλλὰ σοῦ τὸ μὴ φράσαι,	υ- υ-  - υ-  - υ-υ
κακοῦ τοσούτου δώμασιν προσκειμένου.	υ- υ-  - υ-  - υ-υ
Ποῦ καὶ σφεῖ θάπτει; Ποῖ νιν εὐρήσω μολών;	850 - υ-  - υ-  - υ-υ
ΘΕ. Ὁρθὴν παρ' οἴμον, ἣ π' Ἀλάρισσαν φέρει,	- υ-  υ- υ-  - υ-υ
τύμβον κατόψει ξεστον ἐκ προαστίου.	- υ-  - υ-  - υ-υ

## THE ORDER, AND ENGLISH ACCENTUATION.

ΘΕ. Γύνῃ οὐν Ἀδμήτου μὲν ὀλώλε, ξένη. ΗΡ. Τί φής; Ἐπειτα δὴτά ἐξενίχετε με; ΘΕ. Γὰρ ἠδεῖτο ἀπώσασθαι σε τῶνδ' δόμων. ΗΡ. Ὡ σχέτλιε, οἷας ξυνάρορου ἠπλάκες. ΘΕ. Ἀπωλόμεισθα πάντες, ὅυ κείνη μόνη. ΗΡ. Ἀλλὰ ἡσθόμεν μὲν, ἰδὼν ὅμματα δακρυρροοῦν, τε κουράν, καὶ πρόσωπον· ἀλλὰ ἐπείθε με λέγων φέρειν εἰς τάφον θυραῖον κῆδος· δε βία θυμοῦ ὑπερβαλὼν τάσδε πύλας, ἐπὶν ἐν δόμοις φιλοξένου ἀνδρὸς, οὕτω πρᾶσσόντος, καὶ ἐπεκώμαζον, πυκασθεῖς κέρα στέφανοις. Ἀλλὰ σου το μὴ φράσαι, τοσούτου κᾶκου προσκειμένου δώμασι. Καὶ ποῦ θάπτει σφε; Ποι μολών εὐρήσω νιν; ΘΕ. Πάρα ὀρθὴν οἶμον, ἣ φέρει ἐπὶ Ἀλάρισσαν, κατόψει ξέστον τύμβον ἐκ προαστίου.

## TRANSLATION.

MAN-SERVANT. [*Sighing.*] The wife, then, of Admetus indeed is dead, stranger. HERCULES. What sayest thou? Yet notwithstanding this ye admitted me? MAN-SERVANT. For he was-out-of-respect-loath to turn thee from his house! HERCULES. [*Raising his hands.*] Oh! unhappy man, what a wife thou hast lost! MAN-SERVANT. We have perished all,—not she alone. HERCULES. [*Sighing.*] But I perceived it indeed, when I saw his eye streaming-with-tears,—and his cropped-hair, and his countenance: however he persuaded me by saying he was conducting to the tomb the funeral of a stranger: and in spite of my will having entered within these gates, I drank in the house of the hospitable man, while he was thus circumstanced,—and I revelled, crowned as to my head with garlands. But it was thine not to acquaint me, when such a calamity was present in the family. [*Distressedly.*] And where is he burying her? To what place repairing can I find him? MAN-SERVANT. Hard by the high road that leads to Larissa thou wilt see the polished tomb beyond the suburbs. [*Exit Man-Servant, returning into the palace.*]

838. ἔπειτα δὴτα, and yet after all—and nevertheless.—In place of ἐξενίχετε, some have conjectured ἐξενίξετο, but (as Monk very justly observes,) ἐξενίξεσθαι is never used in the sense of “*hospitio excipere.*”

840. The Scholiast explained σχέτλιε, by ἄθλιε, *infelix* vel *miser*, and this seems to be its true meaning here.

841. For μόνη, Gaisford edited μόνον.

842. Blomfield suspected (but causelessly, I think,) that ἡσθόμεν μὲν should

be ἡσθόμεν ἂν, *I might have known or perceived*, and not “*I perceived or knew.*”

847. In this verse two other readings are met with, namely, κατ' ἐκώμαζον, and κατὰ κωμάζω,—both faultless.

850. For ποῖ all editions have ποῦ.

851. ὀρθὴν παρ' οἴμον, strictly, *by the direct road*. In lieu of Ἀλάρισσαν Monk proposes Λαρίσσα. The Larissa here meant is the famous Thessálian Larissa, called also Cremástē or Pénsilis.

HP. ὦ πολλὰ τλάσσα καρδία, ψυχὴ τ' ἐμὴ,	-  -  -   -  -  -   -  -  -
νῦν δεῖξον, δῖον παῖδά σ' ἢ Τιτυνθία	-  -  -   -  -  -   -  -  -
ἰγείται Ἥλεκτρυόνης Ἀλκμήνῃ Διί.	855 -  -  -   -  -  -   -  -  -
Δεῖ γάρ με σῶσαι τὴν θανούσαν ἀρτίως	-  -  -   -  -  -   -  -  -
γυναῖκα, κίς τόδ' αὖθις ἰδρῦσαι δόμον,	-  -  -   -  -  -   -  -  -
Ἄλκηστιν, Ἀδμήτῳ θ' ὑποεργῆσαι χάριν.	-  -  -   -  -  -   -  -  -
Ἐλθὼν δ' ἀνάκτα τὸν μελάμπεπλον νεκρῶν	-  -  -   -  -  -   -  -  -
Θάνατον φυλάξω· καὶ νιν εὐεῖησιν δοκῶ	860 -  -  -   -  -  -   -  -  -
πίνοντα τύμβου πλῆσιον προσφαγμάτων.	-  -  -   -  -  -   -  -  -
Κἄνπερ λοχῆσας αὐτὸν, ἐξ ἔδρας συθείς,	-  -  -   -  -  -   -  -  -
μάρψω, κύκλον δὲ περιβάλλω χεροῖν ἑμαῖν,	-  -  -   -  -  -   -  -  -
οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται	-  -  -   -  -  -   -  -  -
μογοῦντα πλεῦρα, πρὶν γυναῖκ' ἑμοὶ μεθῆ.	865 -  -  -   -  -  -   -  -  -
Ἦν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλη	-  -  -   -  -  -   -  -  -
πρὸς αἵματῃρόν πέλανον, εἴμι τὴν κάτω,	-  -  -   -  -  -   -  -  -
Κόρης ἀνακτός τ' εἰς ἀνηλίους δόμους,	-  -  -   -  -  -   -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

HP. ὦ πόλλα τλάσσα κάρδια, τε ἐμὴ ψυχὴ, νυν δεῖξον, δῖον παῖδα ἢ Τιτυνθία Ἀλκμήνῃ Ἥλεκτρυόνης ἰγνύατο σε Διί. Γὰρ με δε σῶσαι Ἀλκήστιν τὴν γυναῖκα ἀρτίως θανούσαν, καὶ ἰδρῦσαι αὖθις εἰς τόδε δόμον, τε ὑποεργῆσαι χάριν Ἀδμήτῳ. Δε ἔλθων φυλάξω τὸν μελάμπεπλον ἀνάκτα νέκραν, Θάνατον· καὶ δοκῶ εὐεῖησιν νιν πίνοντα προσφάγματων πλῆσιον τύμβου. Καὶ εἰάνπερ λοχῆσας αὐτὸν, συθείς ἐξ ἔδρας, μάρψω, δε περιβάλλω κύκλον ἑμαῖν χεροῖν, οὐκ ἔστι ὅστις ἐξαιρήσεται αὐτὸν μογοῦντα πλεῦρα, πρὶν μέθῃ ἑμοὶ γυναῖκα. Δε νυν οὖν ἀμάρτω τῆσδε ἄγρας, καὶ μὴ μόλη πρὸς αἵματῃρόν πέλανον, εἴμι τὴν κάτω, εἰς ἀνήλιους δόμους Κόρης τε ἀνακτός,

## TRANSLATION.

HERCULES. [*Solus.*] O my much daring heart, and my soul, now exhibit what manner of son the Tirynthian Alcmena, daughter of Electryon, bare thee to Jove! For I must rescue Alcæstis the lady lately dead, and establish her again in this house,—and do a kindness to Admetus. So, going I will watch for the sable-robed king of the departed, Death: and methinks I shall find him drinking of the libations near the tomb.

And if indeed, having discovered him by lying in wait for him, I can, by rushing from mine ambush, lay hold of him, and form a clasp about him with my two-arms, there is no one who shall release him, panting as to his sides, before he give up to me the lady. But if, however, I fail of this caption, and he come not to the clotted mass of blood, I will go the road beneath, unto the sunless mansions of the virgin and her king,

853. For ψυχὴ τ' ἐμὴ in this line, some have καὶ χεῖρ ἐμὴ.

855. Several different readings of this verse occur: whereof the two chief are, Ἥλεκτρυόνης ἰγνύατ' Ἀλκμήνῃ Διί—Ἥλεκτρυόνης ἰγνύατ' Ἀλκμήνῃ Διί. On these Monk says, “utrumcūque léges, in consuetudinē tragicōrum peccābis;—néque omittī pōtest augmentum, néque anapæstus in tertiō lōco stāre. Facile conjiciās ἔτεκεν pro ἰγνύατ',—sed hoc periculōsius est.” In the reading adopted by Monk, Ἥλεκτρυόνης is pronounced as four syllables, by the coalescence of *uw* into one.

861. πίνοντα προσφαγμάτων, drinking of the libations,—understand μέγας τι, some

part or portion of—a certain lot or share.

863. For κύκλον, Aldus and all editors, (with the exception of Wakefield,) have κύκλω. In one MS. κύκλιον is the reading. Instead of περιβάλλω, MSS. and editions in general have περιβαλῶ,—which Monk greatly condemns.

865. πρὶν γυναῖκ' ἑμοὶ μεθῆ, before he let go the woman to me: here the particle *ἀν* (absolutely necessary indeed to the integrity of the construction,) is suppressed, but clearly understood.

868. Κόρης, of the maid, for κόρης Διήμητρος, of Cérès's girl or daughter, namely, Proserpine, whom Pluto, king of hell, is said to have carried off and married.

αἰτήσομαι τε· καὶ πέποιθ' ἄξειν ἄνω		- -   -   -   -   -   -   -
"Αλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,	870	- -   -   -   -   -   -   -
ὅς μ' εἰς δόμους ἐδέξατ', οὐδ' ἀπήλασε,		- -   -   -   -   -   -   -
καίπερ βαρεῖα ξυμφορᾷ πεπληγμένος,		- -   -   -   -   -   -   -
ἐκρυπτε δ', ὦν γενναῖος, αἰδέσθεις ἐμέ.		- -   -   -   -   -   -   -
Τίς τοῦδε μάλλον Θέσσαλῶν φιλόξενος;		- -   -   -   -   -   -   -
Τίς Ἑλλάδ' οἰκῶν; Τοιγὰρ οὐκ ἐρεῖ κακὸν	875	- -   -   -   -   -   -   -
εὐεργετῆσαι φῶτα, γενναῖος γεγώς.		- -   -   -   -   -   -   -
ΑΔΜΗΤΟΣ.		
Ἴω. Ἴω. Στυγναὶ πρόσοδοι,		- -   -   -   -   -   -   -
στυγναὶ δ' ὄψεις χήρων μελάθρων.		- -   -   -   -   -   -   -
Ἴω μοι, αἶ, αἶ.		- -   -   -   -   -   -   -
Ποῖ βῶ; Πῇ στῶ; Τί λέγω; Τί δὲ μή;	880	- -   -   -   -   -   -   -
Πῶς ἂν ὀλοίμην;		- -   -   -   -   -   -   -
"Ἡ βαρυδαίμονα μήτηρ μ' ἔτεκεν.		- -   -   -   -   -   -   -
Ζηλῶ φθιμένους, κείνων ἔραμαι,		- -   -   -   -   -   -   -
κεῖν' ἐπιθυμῶ δώματα ναίειν		- -   -   -   -   -   -   -
οὔτε γὰρ ἀνγὰς χαίρω προσορῶν,	885	- -   -   -   -   -   -   -
οὔτ' ἐπὶ γαίαις πόδα πεζεύων		- -   -   -   -   -   -   -

THE ORDER, AND ENGLISH ACCENTUATION.

τε αἰτήσομαι· καὶ πεποίητα ἄξειν Ἀλκήστιν ἄνω, ὥστε ἐνθεῖναι χέρσι ξένου, ὅς ἐδέξατο με εἰς δόμους, οὐδὲ ἀπήλασε, καίπερ πεπληγμένος βαρεῖα ξύμφορα, δὲ ἐκρυπτε, ὦν γενναῖος, αἰδέσθεις ἐμέ. Τίς Θέσσαλων μάλλον φιλόξενος τοῦδε; Τίς οἰκῶν Ἑλλάδα; Τοιγὰρ οὐκ ἐρεῖ εὐεργετῆσαι κακὸν φῶτα, γέγως γενναῖος. ΑΔ. Ἴω. Ἴω. Στύγναι πρόσοδοι, δὲ στύγναι ὄψεις χήρων μελάθρων. Ἴω μοι, αἶ, αἶ. Ποῖ βω; Πῇ στω; Τί λέγω; Δε τι μή; Πῶς ἀν ὀλοίμην; Ἡ μήτηρ ἔτεκε με βαρυδαίμονα. Ζήλω φθιμένους, κείνων ἔραμαι, κείνα δώματα ἐπιθυμῶ ναίειν· γὰρ οὔτε πρόσσρων αὐγὰς χαίρω, οὔτε πεζεύων πόδα ἐπὶ γαίαις·

TRANSLATION.

and will prefer my request:—and I trust I shall bring Alcēstis up, so as to place her in the hands of that host, who received me into his house, nor sent me away, although struck with a heavy misfortune—but concealed it, being a generous man, impressed with respect for me. [*Admiringly.*] Who of the Thessālians is more hospitable than he? What one inhabiting Greece? Wherefore he shall not say he did a service to a worthless fellow, being himself noble. [*Exit Hērclulēs.*]

ΑΔΜΕΤΟΣ. [*Entering mournfully on his way home—followed by the Chorus.*] Alas! Alas! O hateful approach, and hateful view of this widowed house! Ah me! Hey! hey! Whither can I go? Where can I rest? What can I say? And what can I not? How gladly I could perish? Surely my mother brought me forth destined to a heavy fate! I account the dead happy, them I long for, those mansions I desire to dwell in: for neither looking on the sun-beams do I joy, nor treading my foot on the earth:

877. For στυγναί, the Scholiast's reading, and which Musgrave edited on the authority of three MSS. and consenting with Lascar, Aldus printed στυγεραί.

880. On ποῖ and πῇ, Monk (after Porson) says, "ποῦ quietem nótat: ποῖ mótum: πῇ in utrámque pártē sūmítur."

881. πῶς ἀν ὀλοίμην; útínān péream; málē vértit Meláncthon, quómōdó queám perire? ὀλοίμαν ὅμνες. ΜΟΝΚ.

883. ζηλῶ, I praise or commend—I deem happy or fortunate.

885. ἀνγὰς for ἀνγὰς ἡλίου, beams, simply,—for the "sun's beams or light."

ταῖον ὁμηρόν μ' ἀποσυλήσας  
Αἰδῇ θάνατος παρέδωκεν.

- - - - -  
- - - - -

ΧΟ. Πρόβα, πρόβα· βᾶθι κεῦθος οἴκων. [Στροφὴ α΄.]

- - - - - α΄

ΑΔ. Αἶ, αἶ.

890

- - - - - β΄

ΧΟ. Πέποιθας ἄξι' αἰαγμάτων.

- - - - - γ΄

ΑΔ. Ἐ, ἔ.

- - - - - δ΄

ΧΟ. Δι' ὀδύνας ἔβας, σάφ' οἶδα.

- - - - - ε΄

ΑΔ. Φεῦ, φεῦ.

- - - - - ζ΄

ΧΟ. Τὰν νέρθεν οὐδὲν ὠφελεῖς.

895

- - - - - η΄

ΑΔ. Ἴω μοι μοι.

- - - - - θ΄

ΧΟ. Τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου

- - - - - ι΄

πρόσωπον \* ἄντα, λυπερόν.

- - - - - κ΄

ΑΔ. Ἐμνησας, ὃ μου φρένας ἤλκωσεν·

900

- - - - -

τί γὰρ ἀνδρὶ κακὸν μεῖζον, ἀμαρτεῖν

- - - - -

πιστῆς ἀλόχου; Μή ποτε γήμας

- - - - -

ὠφελον οἰκεῖν μετὰ τῆσδε δόμους.

- - - - -

#### THE ORDER, AND ENGLISH ACCENTUATION.

ταῖον ὁμηρόν θάνατος παρέδωκε με ἀποσυλήσας· Αἰδῇ. ΧΟ. Πρόβα, πρόβα· βᾶθι κεῦθος οἴκων. ΑΔ. Αἶ, αἶ. ΧΟ. Πέποιθας ἄξια αἰαγμάτων. ΑΔ. Ἐ, ε. ΧΟ. Ἐβας δια ὀδύνας, σάφα οἶδα. ΑΔ. Φεῦ, φεῦ. ΧΟ. Οὐδὲν ὠφελεῖς ταν νέρθεν. ΑΔ. Ἴω μοι μοι. ΧΟ. Τὸ μήποτε εἰσιδεῖν προσώπον φίλιας ἀλόχου ἄντα, λυπερόν. ΑΔ. Ἐμνήσας, ὃ ἠλκώσε φρένας μου· γὰρ τι μεῖζον κακὸν ἀνδρὶ, ἀμαρτεῖν πίστης ἀλόχου; Μήποτε γήμας ὠφελον οἰκεῖν μετὰ τῆσδε δόμους.

#### TRANSLATION.

of such a pledge [*Groaning deeply.*] has death robbed me, delivering it up to Pluto. [*The king wrings his hands, and appears in great agony.*]

CHORUS. [*To Admetus, who has not heart to enter the palace.*] Advance, advance: go into seclusion of the house.

ADMETUS. [*Groaning.*] Wo! Wo!

CHORUS. Thou hast suffered a loss deserving of groans!

ADMETUS. [*Sobbing.*] Hey! hey! CHORUS. Thou hast passed through grief, I well know! ADMETUS. Alas! alas! CHORUS. Thou nothing advantagest her that is beneath! ADMETUS. Ah me! me! CHORUS. Never to see thy dear wife's face again before thee is a sad thing!

ADMETUS. Thou hast mentioned that which hath ulcerated my soul: for what can be a greater ill to a man, than to lose his faithful wife? Never ought I, having married her, to have dwelt with her in the palace!

889. κεῦθος, *hiding place or recess—privacy or retirement.*

891. πέποιθας ἄξι' αἰαγμάτων, *literally, thou hast suffered things worthy of groans.* Musgrave and Wakefield inserted γ' after πέποιθας for the metre's sake.

897. This verse, as Monk very rightly observes, is an *iambélegus*, that is, it consists of an iambic penthémimer, followed by a dactylic penthémimer. Such are verses 931 and 932 of the Hécuba: and many more examples indeed of this species of metre might be quoted from the

writings as well of Euripides,—as of Sophocles, particularly his Ajax.

898. A syllable is wanting in this line to render it of equal time with ver. 919, viz. the corresponding line of the antistrophé. Musgrave to supply this defect inserted τιν' before ἄντα. In place of λυπερόν, Aldus and some others have λυπηρόν.

900. We must here understand either ἢ or τοῦ before ἀμαρτεῖν, — else we must with Schaefer make this infinitive to depend on ἔμνησας, inclosing τί γὰρ ἀνδρὶ κακὸν μεῖζον in a parenthesis.

Ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν·	905	- -   υ υ -    υ υ -   υ υ -	
μία γὰρ ψυχὴ· τῆσδ' ὑπεραλγείν,		υ υ -   -    - υ υ   - -	
μέτριοι ἄχθος.		- υ υ   - -	
Παίδων δὲ νόσους, καὶ νυμφιδίους		- -   υ υ -    - -   υ υ -	
εὔνας θανάτοις κεραϊζομένας,		- -   υ υ -    υ υ -   υ υ -	
οὐ τλητὸν ὀρεῖν, ἐξὸν ἀτέκνοις		- -   υ υ -    - υ υ   - -	
ἀγάμοις τ' εἶναι διὰ παντός.		υ υ -   -    υ υ -   υ *	
<hr/>			
ΧΟ. Τύχα, τύχα δυσπάλαιστος ἦκει. [Ἀντιστρ. α'.]		υ -   υ -    - υ -   υ    - -	α'
ΑΔ. Αἰ, αἰ.		- -	β'
ΧΟ. Πίερας δ' οὐδὲν τίθης ἀλγέων;		υ - - -    υ - - - υ -	γ'
ΑΔ. Ἐ, ἔ.		υ υ	δ'
ΧΟ. Βαρέα μὲν φέρειν, ὅμως δὲ—		υ υ υ - υ -    υ - υ	ε'
ΑΔ. Φεῦ, φεῦ.	915	- -	ζ'
ΧΟ.—τλάθ'· οὐ σὺ πρῶτος ὤλεσας—		- -   υ υ -    υ υ -   υ υ	η'
ΑΔ. Ἴω μοι μοι.		- -   - -	θ'
ΧΟ.—γυναῖκα· συμφορὰ δ' ἐτέρους ἐτέρω		υ -   υ -    - υ υ   - υ υ   -	ι'
πιέζει φανεῖσα θανάτων.		υ - - υ -    υ - -	κ'
<hr/>			
ΑΔ. ὦ μακρὰ πένθη, λῦπαί τε φίλων	920	- υ υ   - -    - -   υ υ -	
τῶν ὑπὸ γαίας.		- υ υ   - -	

## THE ORDER, AND ENGLISH ACCENTUATION.

Δε ζήλω ἀγάμους τε ἀτέκνους βρότων· γὰρ μία ψυχὴ ὑπεράλγειν τῆσδε, μέτριοι ἄχθος. Δε ἔραν νόσους παίδων, καὶ νυμφιδίους εὔνας κεραϊζόμενας θάνατοις, οὐ τλήτον, ἐξὸν εἶναι ἀτέκνοις τε ἀγάμοις διὰ πάντος. ΧΟ. Τύχα, τύχα δυσπαλαίστος ἦκει. ΑΔ. Αἰ, αἰ. ΧΟ. Δε τίθης οὐδὲν πέρας ἀλγέων; ΑΔ. Ε, ε. ΧΟ. Βαρέα μὲν φέρειν δε ὅμως—ΑΔ. Φευ, φευ. ΧΟ.—τλάθ'· σὺ οὐ πρῶτος ὤλεσας—ΑΔ. Ἴω μοι μοι. ΧΟ.—γυναῖκα· δε σύμφορα φανεῖσα πιέζει ἑτέρους θανάτων ἔτερα. ΑΔ. ὦ μάκαρ πένθη, τε λύπαι φίλων τῶν ὑπο γαίας.

## TRANSLATION.

But I count the unwedded and childless of mortals happy, in as much as theirs is one life: to grieve for that is a moderate burden! But to behold the diseases of children, and the bridal bed laid waste by death, is not supportable,—it being in men's power to be without children, and to continue unmarried through the whole of life.

CHORUS. Fate,—fate hard-to-be-struggled-with, hath come! ADMETUS. [*Groaning.*] Wo! Wo! CHORUS. But settest thou no bounds to thy sorrows! ADMETUS. [*Sobbing.*] Hey! hey! CHORUS. Heavy indeed are they to bear, but still—ADMETUS. [*Sighing.*] Alas! alas! CHORUS.—bear with them: thou art not the first man who hast lost—ADMETUS. [*Most sorrowfully and interruptingly.*] Ah me! me! CHORUS.—thy consort: but calamity appearing affects different persons differently. ADMETUS. O lasting griefs, and sorrows for our friends beneath the earth! [*To the*

904. Lascar, Aldus, and indeed all the early editions have ψυχῇ δὲ μιᾷ.

905. Monk contrary to every authority, and to sound taste, transposed these two words, and edited ἄχθος μέτριοι.

907. Imitatur Homērum II. x'. 63, καὶ θαλάμους κεραϊζομένους. BLOMFIELD.

909. In most editions, διαπαντός is giv-

en (though less correctly) as one word.

912. Both Lascar and Aldus have τιθεῖς:—most others before Musgrave, τιθεῖς. Gaisford, on surmise, edited τιθεῖς. Matthiæ, following Markland, gives τίθης, rightly, according to the Attic form.

921. For ὑπὸ γαίας, all, with the exception of Monk, read ὑπὸ γαίαν.



Τί μ' ἐκώλυσας ῥίψαι τύμβου  
τάφρον εἰς κόλην, καὶ μετ' ἐκείνης  
τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;  
Δύο δ' ἀντὶ μιᾶς Αἴδης ψυχὰς  
τὰς πιστοτάτας γε συνέσχ' ἂν ὁμοῦ  
χθονίαν λίμνην διαβάντε.

925

υ υ υ | - - || - - | - -  
υ υ υ | - - || - - υ υ | - -  
- υ υ | - - || - - | υ υ υ  
- - | υ υ υ || υ υ υ | υ υ υ  
υ υ υ | - - || υ υ υ | \*

ΧΟ. Ἐμοὶ τὶς ἦν [Στροφὴ β'.]  
ἐν γένει, ᾧ κόρος ἀξιό-  
θρηνος ὥχετ' ἐν δέμοισιν  
μονούπαις· ἀλλ' ἔμπας  
ἔφερε κακὸν ἄλις, ἄτεκνος ὦν,  
πολιὰς ἐπὶ χαίτας  
ἦδη προπετιῆς ὦν, βιότου τε πόρσω.

930

υ - | υ - α'  
- υ υ | - υ υ | - υ υ β'  
- υ υ | - υ || - υ | - - γ'  
υ υ υ - || - - δ'  
υ υ υ | υ υ υ || υ υ υ | υ - ε'  
υ υ - | υ υ - || - ζ'  
- - υ υ || - - υ υ | - υ | - - η'

ΑΔ. ὦ σχῆμα δόμων, πῶς εἰσέλθω;  
Πῶς δ' οἰκήσω, μεταπίπτοντος  
δαίμονος; Οἵμοι· πολὺ γὰρ τὸ μέσον·  
τότε μὲν πύλαις ξὺν Πηλιάσι,  
ξὺν δ' ὑμεναίοις ἔστειχον ἔσω,

935

- - | υ υ - || - - | - -  
- - | - - || υ υ - | - -  
- υ υ | - - || υ υ - | υ υ -  
υ υ - | - - || - | υ υ -  
- υ υ | - - || - - | υ υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

Τὶ ἐκώλυσας με ῥίψαι εἰς κόλην τάφρον τύμβου, καὶ κεῖσθαι φθίμενον μέτα ἐκείνης τῆς μέγα ἀρίστης; Δε Αἴδης γε ἀν συνέσχε, ἀντὶ μιᾶς, δύο ψυχὰς τὰς πιστοτάτας ὁμοῦ διαβάντε χθονίαν λίμνην. ΧΟ. Ἦν τις ἐν γένει ἔμοι, ᾧ κόρος ἀξιόθρηνος μόνουπαις ὥχετο ἐν δέμοισι· ἀλλὰ ἔμπας ἔφερε κακὸν ἄλις, ἀτεκνος ὦν, ἠδη πρόπετις ἐπὶ πόλιας χαίτας, τε πόρσω βιότου. ΑΔ. ὦ σχῆμα δόμων, πῶς εἰσέλθω; Δε πῶς οἰκήσω, δαίμονος μεταπίπτοντος; Οἵμοι· γὰρ πολὺ το μέσον· τότε μὲν ξὺν Πηλιάσι πύλαις, τε ξὺν ὑμεναίοις ἔστειχον ἔσω,

## TRANSLATION.

*Chorus.*] Why didst thou hinder me from throwing myself into the hollow pit of her grave—and from lying dead with her the by far most excellent woman? And Pluto, troth, would have retained, instead of one, two souls the most faithful having together crossed the infernal lake.

*CHORUS.* There was a certain person of kin to me, whose son, worthy to be lamented, an only child, died in his house:—but nevertheless he bore his misfortune with moderation,—bereft of child as he was, being already hastening on to grey hairs, and far-advanced in life.

*ADMETUS.* [*Looking on his own palace.*] O mansion's form, how can I enter in? And how can I dwell in thee—my fortune having undergone this change? Alas me! for there is a wide difference between this and that:—then indeed with Pélían torches and bridal songs entered I in,

922. ῥίψαι, from rushing headlong: else understand ἱμαντόν.

927. Ὁν διαβάντε Monk remarks thus: "eadem erat Atticis participii feminini dualis forma ac masculini."

931. ἔμπας καὶ ἔμπα, Ἀττικῶς ἔμπας δὲ, Ἰωνικῶς· δηλοῖ δὲ τὸ ὅμως. ZONARAS.

932. The Scholiast interprets ἄλις in this verse by μετρίως, moderately, that is, well enough. For ἔφερε Lascar has ἔφεγεν.

934. In lieu of πόρσω, most MSS. and

all the earlier editions have πόρσω:—but Barnes, displeased with this method of spelling, gave πόρσω. Matthiæ's reading is βιότου πόρσω τε. Monk has followed Gaisford, in the belief that πόρσω was the original form of the later Atticism πόρρω; and he adds, "non aliter differēbant ἄρσεν et ἄρρην, θάρσος et θάρρος, &c."

937. The Scholiast rightly explained τὸ μέσον in this passage, by τὸ διάφορον τῆς νῦν τύχης καὶ τῆς παλαιᾶς.

φιλίας ἀλόχου χέρα βαστάζων,	940	υ υ -   υ υ -    υ υ -   -	
πολυήχης δ' εἶπετο κῶμος,		υ υ -   -    - υ υ   - -	
τὴν τε θανούσαν καὶ ὀλβίζων,		- υ υ   - -    -   - -	
ὥς εὐπατρίδαι, καὶ ἄμφοτέρων		- -   υ υ -    -   υ υ -	
ὄντες ἀρίστων, ξύζυγες ἔϊμεν		- υ υ   - -    - υ υ   - -	
νῦν δ' ὕμενάων γόος ἀντίπαλος,	945	- υ υ   - -    υ υ -   υ υ -	
λευκῶν τε πέπλων μέλανες στολμοὶ		- -   υ υ -    υ υ -   - -	
πέμπουσί μ' ἔσω,		- -   υ υ -	
λέκτρων κοίτας ἐς ἐρήμους.		- -   - -    υ υ -   - *	
<hr/>			
ΧΟ. Παρ' εὐτυχῇ	[Ἀντιστροφὴ β']	υ -   υ -	α'
σοι πότμον ἦλθεν ἀπειροκά-	950	- υ υ   - υ υ   - υ υ	β'
κῶ τὸδ' ἄλγος· ἀλλ' ἔσωσας		- υ   - υ   - υ   - -	γ'
βίοντο καὶ ψυχάν.		υ υ - -    - -	δ'
Ἔθανε δάμαρ, ἔλιπε φιλίαν·		υ υ υ   υ υ    υ υ υ   υ -	ε'
τί νῦν τόδε; Πολλοὺς		υ υ -   υ υ -    -	ζ'
ἦδη παρέλυσεν θάνατος δάμαρτος.	955	- - υ υ    - - υ υ    - υ   - υ η'	
<hr/>			
ΑΔ. Φίλοι, γυναικὸς δαίμον' εὐτυχέστερον		υ -   υ -    -   υ -    υ -   υ υ	
τοῦμου νομίζω, καίπερ οὐ δοκοῦνθ', ὅμως·		- -   υ υ -    -   υ -    υ -   υ -	
τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,		- -   υ υ -    υ -   υ -    υ -   υ υ	

## THE ORDER, AND ENGLISH ACCENTUATION.

Βαστάζων χέρα φίλιας ἀλόχου, τε εἶπετο πολυήχης κῶμος ολβίζων τε τὴν θανούσαν καὶ ἔμεν, ὥς ὅντες εὐπάτριδαι, καὶ ἀπο ἀρίστων ἀμφοτέρων, εἶμεν ξύζυγες· δε νυν γόος ἀντίπαλος ὕμενάων, τε μέλανες στολμοὶ λεύκων πέπλων πεμπούσι με ἔσω, ἐς κοίτας ἐρήμους λέκτρων. ΧΟ. Πάρα εὐτυχῇ πότμον ἦλθε τόδε ἄλγος σοι ἀπειροκάκῳ· ἄλλα ἐσώσας βίοντο καὶ ψυχάν. Δάμαρ ἐθανε, φίλιαν ἔλιπε· τί νῦν τόδε; Θάνατος ἦδη παρέλυσεν πολλοὺς δαίμονας. ΑΔ. Φίλοι, νομίζω δαίμονα γυναικὸς εὐτυχέστερον τοῦ ἐμοῦ, καίπερ οὐ δοκοῦντα ὅμως· γὰρ τῆς μὲν οὐδὲν ἄλγος πότε ἄψεται,

## TRANSLATION.

holding the hand of my beloved wife, and there followed us a sonorous company hailing as happy both her that is dead and me,—forasmuch as being noble, and of illustrious parents on both sides, we were united together; but now the groan in lieu of nuptial-hymns, and black array instead of white robes, usher me in, to my chamber's deserted couch.

CHORUS. [*To Admetus.*] Quick upon happy fortune came this grief over thee unschooled-in-wo: but thou hast saved thy life and soul. Thy spouse is dead,—her love she left behind: what new thing this? Death ere now has robbed many a one of his wife!

ADMETUS. [*Most sorrowfully unto the Chorus.*] My friends, I deem the fortune of my consort more happy than my own, and though it appears not so, yet nevertheless:—for, her, in sooth, no grief shall ever touch,

941. Monk, contrary indeed to all editions prior to his own, has given πολυήχης δ' in lieu of πολυήχης δ'.

944. Some have here ἔμεν, and others εἶμεν,—both of them faulty.

948. λέκτρων κοίτας ἐς ἐρήμους, into the solitary or forsaken cubicularies of the bed.

949-50. Aldus's reading is παρ' εὐτυχῇ σοι πότμος. Wakefield changed πότμον in

this verse to πότμῳ,—but indefensibly.

953. For ἔλιπε φιλίαν, Wakefield sillily conjectured ἐλίπε τε φίλιαν.

954. Most editions have πολλοῖς in this line, and παρέλυσεν in the next.

957. I have placed a comma between δοκοῦνθ' and ὅμως—because by this punctuation the sense appears more perfect than without the comma.

πολλῶν δὲ μόχθων ἐυκλεὲς ἐπαύσατο.		-- v--  -- v--  v-- v--
Ἐγὼ δ', ὃν οὐ χρῆν ἤν, παρὲς τὸ μόρσιμον,	960	v-- v--  -- v--  v-- v--
λυπρὸν διάξω βίωτον· ἄρτι μανθάνω.		-- v--  v--v-- v--  v-- v--
Πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;		-- v--  -- v--  v-- v--
Τίν' ἂν προσεῖπων, τοῦ δὲ προσρηθεὶς ὕπο,		v-- v--  -- v--  -- v--
τερπνῆς τύχοιμ' ἂν εἰσόδου; Ποῖ τρέφομαι;		-- v--  v-- v--  -- v--
Ἡ μὲν γὰρ ἔνδον ἐξελαῖ μ' ἐρημία,	965	-- v--  v-- v--  v-- v--
γυναικὸς ἐνῆς εὐτ' ἂν εἰσὶδω κενᾶς,		v-- v--  -- v--  v-- v--
θρόνους τ', ἐν οἷσιν ἵζε, καὶ κατὰ στέγας		v-- v--  v-- v--  v-- v--
αὐχμηρὸν οὐδας, τέκνα δ' ἄμφι γούνας		-- v--  -- v--  v-- v--
πίπτοντα κλαίῃ μητέρ', οἱ δὲ δεσπότην		-- v--  -- v--  v-- v--
στέινωσιν, οἷαν ἐκ δόμων ἀπώλεσαν.	970	v-- v--  -- v--  v-- v--
Τὰ μὲν κατ' οἴκους, τοιάδ'· ἔξωθεν δέ με		v-- v--  -- v--  -- v--
γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι		v-- v--  v-- v--  -- v--
γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι		v-- v--  -- v--  v-- v--
λεύσσω δάμαρτος τῆς ἐμῆς δμῆλικας.		-- v--  -- v--  v-- v--
Ἐρεῖ δέ μ', ὅστις ἐχθρὸς ὦν κυρεῖ, τάδε·	975	v-- v--  v-- v--  v-- v--

## THE ORDER, AND ENGLISH ACCENTUATION.

δε εὐκλεὲς ἐπαύσατο πόλλων μόχθων. Δε ἐγώ, ὃν οὐ χρῆν ἤν, παρὲς τὸ μόρσιμον, διάξω λυπρὸν βίωτον· ἄρτι μανθάνω. Γὰρ πῶς ἀνέξομαι εἰσόδους τῶνδε δόμων; Τίνα ἀν προσεῖπων, δε ὕπο του προσρηθεὶς, ἀν τυχοίμι τέτρηνης εἰσόδου; Ποι τρέφομαι; Γὰρ ἡ ἐρημία ἐνδον μὲν ἐξελαί με, εὐτε ἀν εἰσὶδω εἶνας γυναικὸς κενᾶς, τε θρόνους, ἐν οἷσι ἵζε, καὶ οὐδας κατὰ στέγας αὐχμηρὸν, δε τέκνα πίπτοντα ἄμφι γούνας κλαίῃ μητέρα, δε οἱ στενωπὸς δεσποτῖν, οἷαν ἀπώλεσαν ἐκ δόμων. Τοιάδε μὲν τὰ κατὰ οἴκους· δε ἐξώθεν τε γάμοι Θεσσαλῶν καὶ ξύλλογοι γυναικοπληθεῖς ἐλῶσι με· γὰρ οὐκ ἐξανέξομαι λεύσσω δμῆλικας τῆς ἐμῆς δαμάρτος. Δε ὅστις κύρη ἀν ἐχθρὸς ἐρεῖ με τάδε·

## TRANSLATION.

and she hath with glory ceased from many toils. But I, who ought not to have lived, shall, having escaped my destiny, lead a bitter life: I now perceive it! For how can I bear my entry into this house? Whom addressing, and by whom addressed, can I have joy in entering? Whither shall I turn me? For the solitude within will in troth drive me forth, when I see the sleeping-place of my wife empty, and the seat whereon she used to sit, and the floor throughout the house dirty, and when my children falling about my knees weep for their mother, and when these [*Looking distressedly on the servants about the doors.*] lament their mistress,—what a lady they have lost out of the house! Such, indeed, the state of things within the palace: and abroad the nuptials of the Thessalians, and the assemblies full of women will torture me: for I shall not be able [*Sobbing and shedding tears.*] to look on the companions of my wife! And whoever happens to be mine enemy will speak thus of me:

960. χρὴ ὅμνες: sed proculdubio reponendum χρῆν, oportebat,—quod recte vertunt intérpretes. ΜΟΝΚ.

961. ἄρτι μανθάνω, I recently discover or learn—I am now finding out. Aldus and most others give μανθάνων, corruptly.

965. Vúlgò légitur, ut in Aldínā, ἐξελαῖ μ'. Repóssuit Wakefēldius ἐξελαῖ μ' ex MSS. et Lascáre, sequéntibus Gaisfórdio et Matthiaéo. ΜΟΝΚ.

967. Aldus has ἵζε: most faultily, yet which Canter by some mistake adopted.

969. In the greatest part of editions before Musgrave's, the reading is καλαί. The subjunctive mood, however, is unquestionably necessary after εὐτ' ἂν.

972. In place of τ' ἐλῶσι, the Florentine Copy and Lascar have γελῶσι: Aldus, γ' ἐλῶσι. The Attic future of ἐλαύνω, is ἐλῶσι; Ἰόνιόε, ἐλάσουσι.

975. In many editions the sense is destroyed by the interposition of a comma between δε and μ':—all before Monk's have κυρεῖ, instead of κυρεῖ.

Ἴδου τὸν αἰσχροῦς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν,		υ- υ-  - υ- υ- υ-
ἀλλ', ἣν ἐγήμεν ἀντιδούς, ἀψυχία		- υ-  υ- υ-  - υ-
πέφευγεν Αἶδην, (κατ' ἀνὴρ εἶναι δοκεῖ;)		υ- υ-  - υ-  - υ-
στρυγὶ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων		υ- υ-  υ- υ-  υ- υ-
θανεῖν. Τοιάνδε πρὸς κακοῖσι κληθόνα	980	υ- υ-  υ- υ-  υ- υ
ἔξω τί μοι ζῆν δῆτα κύδιον, φίλοι,		- υ-  - υ-  υ- υ
κακῶς κλύονται, καὶ κακῶς πεπραγότει;		υ- υ-  υ- υ-  υ- υ
<hr/>		
ΧΟ. Ἐγὼ καὶ διὰ μούσας	[Στροφὴ α'.]	υ-  -υ-υ-  - α'
καὶ μετάρσιος ἤξα, καὶ		-υ-  -υ-υ-  υ- β'
πλεῖστον ἀψάμενος λόγων,	985	-υ-  -υ-υ-  υ- γ'
κρεῖσσον οὐδὲν Ἀνάγκας		-υ-  -υ-υ-  - δ'
εὖρον' οὐδὲ τι φάρμακον		-υ-  -υ-υ-  υ- ε'
Θεράσσαις ἐν σαίνισιν, τὰς		-  -υ-υ-  - ζ'
Ὁρφεΐα κατέγραψεν		-  -υ-υ-  - η'
γᾶρυς, οὐδ' ὅσα Φοῖβος Ἀ-	990	-υ-  -υ-υ-  υ- θ'
σκληρπιάδαις ἔδωκε		-υ-υ-  υ- υ-  ι'
φάρμακα πολυπόνοις		-υ-υ- υ-υ-  κ'
ἀντιτεμνὼν βροτοῖσιν.		-υ-υ-  υ- υ-  λ'

THE ORDER, AND ENGLISH ACCENTUATION.

Ἴδου τὸν αἰσχροῦς ζῶντα, ὃς οὐκ ἔτλη θάνειν, ἀλλὰ, ἀντιδούς ἢν ἐγήμε, πεφύγεν Αἶδην ἀψύχια, (καὶ εἴτα δοκεῖ εἶναι ἀνὴρ;) δὲ στύγει τοὺς τεκόντας, αὐτὸς οὐ θέλων θάνειν. Τοιάνδε κληθόνα ἔξω πρὸς κακοῖσι· τί δῆτα κύδιον μοι, φίλοι, ζῆν κλυόντι κάκως, καὶ πεπραγότει κάκως; ΧΟ. Ἐγὼ καὶ, καὶ ἤξα μετάρσιος διὰ μούσας, καὶ πλεῖστον ἀψάμενος λόγων, εὖρον οὐδὲν κρεῖσσον Ἀνάγκας· οὐδὲ τι φάρμακον ἐν Θεράσσαις σάνισι, τὰς Ὁρφεΐα κατέγραψε, οὐδὲ ὅσα φάρμακα Φοῖβος ἐδῶκε Ἀσκληπιάδαις, ἀντίτεμνων πολυπόνοις βροτοῖσι.

TRANSLATION.

"Look at that one ingloriously alive, who had not the courage to die, but, by giving in his stead her whom he married, escaped Death through cowardice, (and yet seems he to be a man?) and he hates his parents, himself unwilling to die." Such ill-language shall I have in addition to my woes:—why then is it better for me, my friends, to live hearing reproach, and suffering wretchedness?

CHORUS. I too have both been borne aloft through song,—and, having very much handled arguments, have found nothing more powerful than Necessity:—nor is there any cure in the Thracian tablets which Orpheus's voice inscribed; nor among all the many medicines which Apóllō has given to the sons of Æsculápius, dispensing them to wretched mortals.

984. For ἤξα, the reading of both Lascar and Aidus, several editions have ἤξαι, most corruptly. Barnes restored ἤξα.

985. MSS. for the most part and Lascar have πλεῖστον—agreeing with λόγων, instead of πλεῖστον assumed adverbially.

988. The more common lection here, is Θεράσσαις: nor (I imagine) is the Doric form, as Monk appears to think, invariably preferable in the Choruses. Lascar edited Θερίσσαις.—On σαίνισιν Musgrave says: "conservátas ad Haémum, Thrá-

ciæ móntem, trádit Scholiástes ad Hécnbam. Quicquid hujus fúerit, Eurípides laud dubiè respicit scripta, quæ sũ-ã, et Platónis etátē, Orpheo tribui solébaut." In this verse the poet has usurped τὰς, those, for αἱς, which.

989-90. Ὁρφεΐα γᾶρυς, literally, the Orphéan voice, a periphrase for "Orpheus."

991. In the early editions, Lascar's alone excepted, the reading is Ἀσκληπιιάδαισιν παρέδωκε. Lascar has Ἀσκληπιιάδης. Musgrave gives ἔδωκε, correctly.

Μόνας δ' οὐτ' ἐπὶ βαμοῦς	[Ἀντιστροφὴ α'.]	995	υ-  -υ-υ-  -	α'
ἔλθειν, ὅτε βρέτας θεᾶς			-  -υ-υ-  υ-	β'
ἔστιν· ὃν σφαγίων κλύει.			-υ  -υ-υ-  υ-	γ'
Μή μοι, πότνια, μείζων			-  -υ-υ-  -	δ'
ἔλθοις, ἢ τὰ πρὶν ἐν βίῳ.			-  -υ-υ-  υ-	ε'
Καὶ γὰρ Ζεὺς, ὃ τι νύσση,			-  -υ-υ-  -	ζ'
ξὺν σοὶ τοῦτο τελευτᾷ·	1000		-  -υ-υ-  -	η'
καὶ τὸν ἐν Χαλύβοις δαμά-			-υ  -υ-υ-  υ-	θ'
ξεις σὺ βίᾳ σίδαρον·			-υ-υ-  υ-  υ-	ι'
οὐδέ τις ἀποτόμου			-υ-υ-  -υ-  υ-	κ'
λήματός ἐστιν αἰδώς.			-υ-υ-  υ-  -	λ'
<hr/>				
Καὶ σ' ἐν ἀφύκτοις χερῶν	[Στροφὴ β'.]	1005	-υ-υ-  -υ-υ-	α'
ἔῤῃ θεᾷ δεσμοῖς·			-υ-υ-  -	β'
τόλμα δ', ὃν γὰρ ἀνάξεις ποτ' ἔνερθεν			-  -υ-υ-  -υ-υ-  -	γ'
κλαίων τούς φθιμένους ἄνω.			-  -υ-υ-  υ-	δ'
Καὶ θεῶν σκότιοι φθίνουσιν			-υ-υ  -υ-  υ-	ε'
παῖδες ἐν θανάτῳ.	1010		-υ  -υ-υ-	ζ'
Φίλα μὲν, ὅτ' ἦν μεθ' ἡμῶν,			υ-υ-υ  -υ-  -	η'
φίλα δ' ἐτι καὶ θανούσα.			υ-υ-υ  -υ-  υ-	θ'

## THE ORDER, AND ENGLISH ACCENTUATION.

Δε θεᾶς μόνας οὔτε ἐστὶ ἐλθεῖν ἐπὶ βώμους, οὔτε βρέτας· οὐ κλύει σφαγίων. Μη, πότνια, ἐλθοῖς μοι μείζων, ἢ τὸ πρὶν ἐν βίῳ. Γὰρ καὶ Ζεὺς, ὃ τι νύσση, ξὺν σοὶ τελευτᾷ τοῦτο· καὶ σὺ βίᾳ δαμάξεις τὸν σιδάρον ἐν Χαλύβοις· οὐδὲ ἀποτόμου λήματος ἐστὶ τις αἰδώς. Καὶ σὺ θεᾷ ἔῤῃ ἐν ἀφύκτοις δεσμοῖς χερῶν· δὲ τόλμα, γὰρ οὐποτε κλαίων ἀνάξεις ἄνω τούς φθιμένους ἐνερθεν. Καὶ σκότιοι παῖδες θεῶν φθίνουσιν ἐν θανάτῳ. Φίλα μὲν, ὅτε ἦν μετὰ ἡμῶν, δε φίλα ἐτι καὶ θανούσα.

## TRANSLATION.

But of this Goddess alone it is not of avail to approach either the altars, or the image:—she listens not to victims! [*Prayingly*.] Do not, O revered one, come on me more severe than heretofore in my life. For on the one hand Jove, whatever he may have assented to, with thee brings this to pass,—and on the other thou by force subduest the iron among the Chálybi: nor of thy fierce spirit is there any remorse.

And [*Looking at Adméty*.] thee the Goddess hath seized in the inevitable grasp of her hand: but bear up, for thou wilt never by weeping bring upon Earth the dead from below. Even the stealth-begotten sons of the Gods perish in death! [*With pathos*.] Dear indeed was she, while she was with us, and dear is she still, although dead!

995. θεᾶς, of this Goddess, namely, Necessity: but she was not the only Deity that was deaf to the voice of victims.

999. Ita omnes ante Musgrávium, qui ex tribus MSS. dedit νύσσει,—pérperām utopinor:—νύσση est subjunctivus aoristi, subaudito ἄν. MONK.

1001. Barnes edited χαλύβεςσι silently: forgetting, perhaps, that both χάλυραι and χάλυβες were in use. It cannot, however, be denied that the latter form was by far the more common.

1002. Aldus has οὐ for σὺ in this line;

most likely by an error at press; owing to the great similarity between δ and σ. Barnes here adopted Canter's supposed emendation, δαμάζει σου βία.

1003-04. Nor is there any blush or feeling of shame appertaining to thy abrupt or headlong disposition.

1009. σκότιοι, illegitimate—illicit.

1011. Ita Lascáris: ἦν γε μεθ' ἡμῶν Aldus cæterique, et in antistrophico versu 1021 infra, πρὸυθανεν,—míro cértè consensu: unde ómnis numerórum suávitás omnínò sublata est. MONK.

Γενναϊοτάταν δὲ πασῶν	- - - - -	ι'
ἐξέβη κλισίαις ἀκρίνιν.	- - - - -	κ'
<hr/>		
Μηδὲ νεκρῶν ὡς φθιμένων [Ἀντιστρ. β'.] 1015	- - - - -	α'
χῶμα νομιζέσθω	- - - - -	β'
τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως	- - - - -	γ'
τιμάσθω, σέβας ἐμπόρων	- - - - -	δ'
καὶ τις, δοχμίαν κέλευθον	- - - - -	ε'
ἐμβαίνων, τόδ' ἔρει· 1020	- - - - -	ζ'
Ἄντα ποτὶ προύθαν' ἀνδρὸς,	- - - - -	η'
νῦν δ' ἐστὶ μάκαϊρα δαίμων	- - - - -	θ'
χαῖρ', ὦ πότνι', εἴ δὲ δόϊς.	- - - - -	ι'
Τοῖαί νιν προσερούσι φάμαι.	- - - - -	κ'
<hr/>		
Καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος, 1025	- - - - -	
Ἄδμητε, πρὸς σὴν ἐστίαν πορεύεται.	- - - - -	
ΗΡ. Φίλον πρὸς ἄνδρα χερὶ λέγειν ἐλευθέρως,	- - - - -	
Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν	- - - - -	
σιγῶντ'. Ἐγὼ δὲ σοῖς κακοῖσιν ἤξιον	- - - - -	
ἐγγυὲς παρεστὼς ἐξετάζεσθαι φίλος· 1030	- - - - -	

## THE ORDER, AND ENGLISH ACCENTUATION.

ΔΕ ΚΛΙΣΙΑΙΣ ΕΞΕΒΗ ΑΚΡΙΝΙΝ ΓΕΝΝΑΙΟΤΑΤΑΝ ΠΑΣΑΝ. ΜΗΔΕ ΤΥΜΒΟΣ ΣΑΣ ΑΛΟΧΟΥ ΝΟΜΙΖΕΣΘΩ ὡς ΧΩ-  
μα νέκρων φθιμένων, ΔΕ ΤΙΜΑΣΘΩ ὁμοίως θεοῖσι, σέβας ἐμπόρων· καὶ τις, ἐμβαίνων δοχμίαν κε-  
λεύθον, ἔρει τόδε· Ἄντα πότε προέθανε ἀνδρὸς, ΔΕ ΝΥΝ ΕΣΤΙ ΜΑΚΑΙΡΑ ΔΑΙΜΩΝ· χαίρε, ὦ πότνια, ΔΕ  
δόϊς ΕΥ. ΤΟΙΑΙ ΦΑΜΑΙ ΠΡΟΣΕΡΟΥΣΙ ΝΙΝ. ΚΑΙ ΜΗΝ ὅδε, ὡς εἴκε, πορεύεται γόνος ΑΛΚΜΗΝΗΣ πρὸς σὴν  
ἐστίαν, ΑΔΜΗΤΕ. ΗΡ. ΧΡΗ, ΑΔΜΗΤΕ, ΛΕΓΕΙΝ ΕΛΕΥΘΕΡΩΣ ΠΡΟΣ ἄνδρα φίλον, ΔΕ ΟΥ ΣΙΓΩΝΤΑ ἔχειν ὑπο  
σπλάγχχνους μόμφας. ΔΕ ΕΓΩ ἤξιον παρὲστω φίλος ἐγγυὲς σοῖς κακοῖσι ἐξετάζεσθαι·

## TRANSLATION.

For to thy bed thou didst join a wife the noblest of all women! Nor let the tomb of thy spouse be accounted as the mound over the dead that perish, but let it be honored equally with the Gods, an object of adoration to travellers: and some one, going along the direct road, will speak thus: "She once upon a time died for her husband, but is now a blessed divinity:—hail, O adored one, and be propitious!" Such words will be addressed to her! [Looking round.] And lo! here, as it seems, comes the son of Alcmena to thy dwelling, Admetus.

HERCULES. [Entering with a lady in a robe and hood leaning on his arm, accosts Admetus in a tone of displeasure and rebuke.] It is right, Admetus, to speak unreservedly to a person who is one's friend, and not in silence to retain in our bosoms what we blame. Now I thought myself worthy, standing as a friend near thee in thy afflictions, to enquire into them:

1015. Sic Suppl. 44, φθιμένων νεκρῶν: et 558, τοὺς δολωτάς νεκρῶς. Flúxít, ut videtur, ab Homérico, Odys. λ'. 490, νεκρῶσσι καταφθιμένοισι. MONK.

1017. Hic animadvértant vélím tírónes θεοῖσι, dissyllabon ésse: métrum est ex éá spécie antipásticé hendecasyllabí, cújus exémpla indicávit Porsónus in Addéndis, ad Héculab 1169, p. 82, editiónis secundæ. MONK.

1020. Gaisford and Matthiæ have ἐμβαίνων, rightly—as have also two of the Parisian MSS. collated by Musgrave: in all others the lection is ἐμβαίνων.

1021. Lascar has ἄντα,—most others, ἀντά: and for προύθαν', all have προύθανεν.

1023. εἴ δὲ δόϊς, literally, and give well, that is, and grant to us success: Tyrwhitt conjectured εἴ δὲ δόϊς, for the εἴ δὲ διδούης of Lascar's text.



λαβών· τὰ μὲν γὰρ κούφα τοῖς νικῶσιν, ἣν	υ- υ-  - υ-  - υ-
ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα	- υ-  - υ-  υ- υ
νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·	1050 - υ-  - υ-  - υ
γυνὴ δ' ἐπ' αὐτοῖς εἶπετ'· ἐντυγχόντι δὲ	υ- υ-  - υ-  υ- υ
ἄσυχρον παρεῖναι κέρδος ἦν τόδ' εὐκλεές.	- υ-  - υ-  υ- υ
Ἄλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρεή·	- υ-  - υ-  υ- υ
οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνοι λαβὼν	- υ-  - υ-  υ- υ
ἥκω· χρόνῳ δὲ καὶ σύ μ' αἰνέσεις ἴσως.	1055 - υ-  υ- υ-  υ- υ
ΑΔ. Οὗτοι σ' ἀτίζων, οὐδ' ἐν ἐχθροῖσιν τιθεῖς,	- υ-  - υ-  - υ-
ἐκρυψ' ἐμῆς γυναϊκὸς ἀθλίου τύχας·	υ- υ-  υ- υ-  υ- υ
ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,	- υ-  - υ-  - υ
εἶπερ πρὸς ἄλλου δώμαθ' ὠρμήθης ξένου·	- υ-  - υ-  - υ-
ἄλῃς δὲ κλαίειν τούμῳν ἦν ἐμοὶ κακόν.	1060 υ- υ-  - υ-  - υ
Γυναῖκα δ', εἰ πως ἐστίν, αἰτούμαι σ', ἀναξ,	υ- υ-  - υ-  - υ-
ἄλλων τιν', ὅστις μὴ πέπονθεν οἷ' ἐγώ,	- υ-  - υ-  - υ-
σῶζειν ἀνωχθὶ Θεσσαλῶν πολλοὶ δέ σοι	- υ-  υ- υ-  - υ-
ξένοι· Φεραίων' μὴ μ' ἀναμνήσης κακῶν.	υ- υ-  - υ-  - υ-

## THE ORDER, AND ENGLISH ACCENTUATION.

λάβων· γὰρ τοῖς μὲν νικῶσι τὰ κούφα, πν ἀγεσθαι ἵππους, δε τοῖσι αὐ νικῶσι τὰ μείζονα, πυγμὴν καὶ πάλην, βουφόρβια· δε ἐπὶ αὐτοῖς γυνὴ εἶπετο· δε εὐτυχόντι πν ἄσυχρον παρεῖναι τόδε εὐκλεές κέρδος. Ἄλλα, ὥσπερ εἶπον, χρὴ γυναῖκα μέλειν σοι· γὰρ ἥκω οὐ λάβων κλοπαίαν, ἀλλὰ σὺν πόνοι· δε χρόνῳ καὶ σὺ ἴσως αἰνέσεις με. ΑΔ. Οὗτοι ἀτίζων σε, οὐδε τίθεις ἐν ἐχθροῖσι, ἐκρύψα ἀθλίου τύχας ἐμῆς γυναϊκός· ἀλλὰ τοῦτο ἀν πν ἄλγος προσκείμενον ἄλγει, εἶπερ ὠρμήθης πρὸς δώματα ἄλλου ξένου· δε ἐμοὶ πν ἄλῃς κλαίειν το ἐμὸν κακόν. Δε γυναῖκα, αἰτούμαι σε, ἀναξ, εἰ πως ἐστὶ, ἀνωχθὶ τίνα ἄλλον Θεσσαλῶν, ὅστις μὴ πέπονθε δία ἐγώ, σῶζειν, (δε Φεραίων πολλοί· ξένοι σοι), μὴ ἀναμνήσης με κακῶν.

## TRANSLATION.

received her:—for to those indeed who conquered in the lighter exercises, it was to obtain horses; but to those again who proved victorious in the greater, (pugilism and wrestling,) herds of cattle: and to these a woman was added:—now in me, who succeeded, it would have been base to neglect this glorious prize. But, as I said, it is fit the woman be a care unto thee: for I am come not having obtained her clandestinely, but with labor: and in time thou too wilt perhaps commend me for it.

ADMETUS. Not by any means slighting thee, neither accounting thee among mine enemies, did I conceal from thee the unhappy fate of my wife: but this would have been grief added to grief, if thou hadst gone to the house of another host:—and to me it was enough to weep over mine own misfortune. But as to this woman, I beseech thee, O king, if it be in any way possible, bid some other of the Thessálíans, (who has not suffered what I have,) take care of her, (for amongst the people of Phéræ thou hast many friends,) lest thou remind me of my woes.

1056. ἀτιμάζων Scholiastes, Lascáris, Aldus, et omnes áute Barnesium. Corrigéndum ἀτίζων vidérunt et Scáligér et Pórtus, et hoc scriptum est in Frágménto MSti hújus fábulæ in Muséo Británico. Deínde, pro ἐχθροῖσιν, ómnes edítiónes Musgraviánam præcedéntes exhibent ἀσυχροῖσι: álteram servávit únus Códex Parisiénsis, 2713. MONK.

1057. ἄθλιος being either of two, or of three terminations, gave to the poet the means of choosing between ἀθλίας and ἀθλίου: he preferred the latter, that the concord might be decidedly with τύχας.

1058. Monk quotes the Tróadès, 591, ἐπὶ δ' ἄλγεσιν ἄλγεα κείται. Similar, too, is an expression in the Phœnissæ, ver.382, ἐκ γὰρ ἄλγους ἄλγος αὔ.



Ἵουκ ἂν δυναίμην, τήνδ' ὀρῶν ἐν δάμασιν,	1065	-  -  -   -  -  -   -  -  -
ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον		-  -  -   -  -  -   -  -  -
πρυσθῆς· ἄλις γὰρ ξυμφορᾷ βαρύνομαι.		-  -  -   -  -  -   -  -  -
Ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;		-  -  -   -  -  -   -  -  -
Νέα γὰρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει.		-  -  -   -  -  -   -  -  -
Πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;	1070	-  -  -   -  -  -   -  -  -
Καὶ πῶς ἀκραίφνης ἐν νέοις στρωφωμένη		-  -  -   -  -  -   -  -  -
ἔσται; Τὸν ἥδ' ὧνθ', Ἡράκλεις, οὐ ῥάδιον		-  -  -   -  -  -   -  -  -
εἰργεῖν· ἐγὼ δέ σου προμηθίαν ἔχω.		-  -  -   -  -  -   -  -  -
*Ἡ τῆς θανούσης θάλαμον εἰσέσθας τρέφω;		-  -  -   -  -  -   -  -  -
Καὶ πῶς ἐπεισφρῶ τήνδε τῷ κείνης λέχει;	1075	-  -  -   -  -  -   -  -  -
Διπλῆν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,		-  -  -   -  -  -   -  -  -
μή τις μ' ἐλέγξῃ, τὴν ἐμὴν εὐεργέτιν		-  -  -   -  -  -   -  -  -
προδόντ', ἐν ἄλλης δεινίοις πίττειν νέας·		-  -  -   -  -  -   -  -  -
καὶ τῆς θανούσης (ἀξία δέ μοι σέβειν)		-  -  -   -  -  -   -  -  -
πολλὴν πρόνοιαν δεῖ μ' ἔχειν. Σὺ δ', ὦ γύναι,	1080	-  -  -   -  -  -   -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

Οὐκ ἂν δυναίμην, ἔξων τήνδε ἐν δάμασι, εἶναι ἀδάκρυς· μὴ πρόσθης νόσον μοι νοσοῦντί· γὰρ ἄλις βαρύνομαι ξύμφορα. Καὶ πού δωμάτων ἀν νέα γυνὴ τρεφόιτο; Γὰρ νέα, ὡς πρέπει, σοφότητι καὶ κόσμῳ. Πότερα ἐνοικήσει δῆτα κάτα στέγην ἄνδρῶν; Καὶ πῶς, στρωφωμένη ἐν νέοις, ἔσται ἀκραίφνης; Τὸν ἥδ' ὧνθ', Ἡρακλῆς, οὐ ῥάδιον εἰργεῖν· δὲ ἐγὼ ἔχω προμηθίαν σου. Ἡ τρέφω εἰσέσθας θάλαμον τῆς θανούσης; Καὶ πῶς ἐπεισφρῶ τήνδε τῷ λέχει κείνης; φοβοῦμαι διπλὴν μέμψιν, τε ἐκ δημοτῶν, μὴ τις ἐλέγξῃ με, προδόντα τὴν ἐμὴν εὐεργεσίαν, πίττειν δεινίοις ἄλλης νέας· καὶ τῆς θανούσης, δὲ ἀξία σέβειν μοι, δὲ με ἔχειν πολλὴν πρόνοιαν. Δὲ συ, ὦ γύναι,

## TRANSLATION.

[*Heaving a heavy sigh.*] I should not be able, beholding her in the place, to refrain from tears: add not a sore to me already sore: for I am sufficiently weighed down with misery!

Besides, where in the house can a young woman be lodged? For she is young, as she evinces by her garb and attire. Shall she reside then in the men's apartment? And how, abiding among young men, will she remain undefiled? A man in the prime of life, Hérculès, it is not easy to restrain:—but I have fore-consideration for thee.

Or can I provide for her, having made her enter the chamber of her who is dead? And how [*With an air expressive of the greatest unwillingness.*] can I introduce this woman into that one's bed? I fear twofold blame; first from the citizens, lest any one convict me (having betrayed my benefactress) of lying in the bed of another youthful-one;—next, towards the dead, (for she is worthy of veneration from me,) I ought to entertain great respect.—[*Addressing the female.*] But do thou, O lady,

1066. ἀδακρυς εἶναι, literally, to be tearless, that is, to refrain from shedding tears or to abstain from weeping.

1067. Μαθήκα, contrary to all others, has συμφοραῖς in the plural number.

1068. πού τρέφοιτ' ἂν, literally, how can she be nourished or fed? Where can she be boarded and lodged? In what place can she be disposed of, or maintained? Wakefield conjectured σπρέφοιτ' ἂν, speciously enough indeed with allusion to στρωφωμένη in verse 1071, below.

1069. Lascar and Aldus give νέα, badly:—most others have νέα γὰρ ὡς, ἐσθῆτι, &c., faulty in the punctuation only.

1073. Subauditur (ut videtur) præpositio ἀμφί, hic et infra, v. 1079. ΜΟΝΗ.

1074. Aldus's text, and that of his followers, is here most corrupt, their reading being—εἰς θάλαμον βήσας. Musgrave edited—θάλαμον εἰσεβήσας, consentingly with Lascar, and several MSS.

1078. For πίττειν, the common lection here is πιττεύειν.

ἥτις ποτ' εἴ σὺ, ταύτ' ἔχουσ' Ἀλκήστιδι	1085	υ- υ-  υ- υ-  - υ-υ
μορφῆς μέτρ' ἴσθι, καὶ προσήξει δέμας.		- υ-  υ- υ-  - υ-υ
Ὅμοιοι κόμιζε πρὸς θεῶν ἀπ' ὀμμάτων		- υ-  υ- υ-  υ- υ-υ
γυναῖκα τήνδε, μή μ' ἔλῃς ῥημένον.		υ- υ-  υ- υ-  - υ-υ
Δοκῶ γάρ, αὐτὴν εἰσορᾶν, γυναῖχ' ὄραν		υ- υ-  - υ-  υ- υ-  υ-υ
ἐμὴν· θολοῖ δὲ καρδίαν· ἐκ δ' ὀμμάτων		υ- υ-  υ- υ-  - υ-υ
πηγαὶ κατερξάσασιν. ὦ τλήμων ἐγώ,		- υ-  - υ-  - υ-  - υ-υ
ὥς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.		- υ-  - υ-  - υ-  υ- υ-υ
ΧΟ. Ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εἰ λέγειν τύχην·		υ- υ-  υ- υ-  υ- υ-  υ-υ
χρὴ δ', ὅστις εἴ σὺ, καρτερεῖν θεοῦ δόσιν.	1090	- υ-  υ- υ-  υ- υ-  υ-υ
ΗΡ. Ἐἵ γὰρ τοσαύτην δύναμιν εἶχον, ὥστε σὴν		- υ-  - υ-  υ- υ-  υ- υ-  - υ-υ
εἰς φῶς πορεύσασιν νεκρῶν ἐκ δωμαίων		- υ-  - υ-  - υ-  - υ-  - υ-υ
γυναῖκα, καὶ σοὶ τήνδε πορσύναι χάριν.		υ- υ-  - υ-  - υ-  - υ-  - υ-υ
ΑΔ. Σάφ' οἶδα βούλεσθαί σ' ἂν· ἀλλὰ ποῦ τόδε;		υ- υ-  - υ-  - υ-  υ- υ-  υ-υ
Ὅνκ' ἔστι τοὺς θανόντας εἰς φάος μολεῖν.	1095	- υ-  υ- υ-  υ- υ-  υ- υ-  υ-υ
ΗΡ. Μὴ νυν ὑπερβάλλ', ἀλλ' ἐναισίμως φέρε.		- υ-  - υ-  - υ-  υ- υ-  υ-υ

## THE ORDER, AND ENGLISH ACCENTUATION.

ἥτις πότε συ εἶ, ἴσθι ἐχούσα τα αὐτὰ μέτρα μόρφης Ἀλκήστιδι, καὶ προσήξει δέμας. Οἰμοί· κομιζέ προς θεῶν τήνδε γυναῖκα ἀπο ὀμμάτων, μη ἔλῃς με ῥήμενον· γαρ δοκῶ εἰσορᾶν αὐτήν, ὄραν ἐμὴν γυναῖκα· δε θολοῖ καρδίαν· δε ἐκ ὀμμάτων πηγαι κατερξάσασιν. ὦ τλήμων ἐγώ, ὥς ἀρτι γεύομαι τοῦδε πικροῦ πένθους. ΧΟ. Ἐγὼ οὐκ ἀν ἐχοίμι μὲν λέγειν εὐ τύχην· δε χρην, ὅστις συ εἶ, κάρτερειν δόσιν θεοῦ. ΗΡ. Γαρ εἰ εἶχον τοσαύτην δύναμιν, ὥστε πορεύσασιν σὴν γυναῖκα ἐκ νεκρῶν δωμαίων εἰς φῶς, καὶ πορσύναι σοὶ τήνδε χάριν. ΑΔ. Σάφα οἶδα σε ἀν βούλεσθαί· ἀλλὰ ποῦ τόδε; Οὐκ ἔστι τοὺς θανόντας μὴ εἰς φάος. ΗΡ. Μὴ νυν ὑπερβάλλε, ἀλλὰ φέρε ἐναισίμως.

## TRANSLATION.

whosoever at all thou art, know, that thou hast the same size of person with Alcæstis, and resemblest her in shape. [*Bursts into tears.*]

[*To Hærculēs.*] Ah! me! Remove, by the Gods, this woman from before mine eyes, lest thou destroy me already destroyed. For methinks, when I look upon her, that I behold my wife: and it agitates my heart; and from mine eyes the streams break forth! O unhappy me, how lately have I been made to taste this bitter grief! [*Sighs and laments.*]

CHORUS. [*Consolingly to Admētus.*] I cannot indeed speak well of thy fortune: but it behoves thee, whatever thou art, to bear-with-firmness the dispensation of heaven.

HERCULES. [*Wishingly.*] For would that I had such power, as to bring thy consort back from the infernal mansions into the light, and to render thee this service!

ADMETUS. Well know I that thou hast the will: but how can this be? It is not possible for the dead to come back into the light. [*Weeps.*]

HERCULES. Do not, now, exceed all bounds,—but bear it decently.

1081. Most MSS. and all the early editions have ταύτ'—Musgrave and Gaisford, ταύτ'. Matthiæ here edited ταύτ', *eadem*, rightly.

1084. Lascas has ῥημένον—a reading Tyrwhitt approved. Wakefield proposed ῥησμένον, but edited ῥημένον.

1086. Hesychius explains θολῶσαι, by ταράζειν, σκοτίζειν:—deriving the verb θολῶν, *túro*, from θολός, of which he gives

the signification to be—τὸ τῆς σπηλίας μέλαν, *the black juice of the cuttle-fish.*

1090. For εἴ σὺ, Tyrwhitt conjectured ἐστὶ. In Lascas's text σὺ is wanting.

1091. Aldus and some others have ἔχων ἐκ Διός. Monk notices that the meaning of εἰ γὰρ εἶχον is, "*nām útínām habérem,*" whereas εἰ γὰρ ἔχοιμι, would signify, "*nām útínām habéam.*"

1096. Lascas and Aldus have ὑπέρβαλλον.

ΑΔ. Ῥᾶον παραινεῖν, ἢ παθόντα καρτερεῖν.	-- υ--  -- υ--  υ-- υ--
ΗΡ. Τί δ' ἂν προκόπτοις, εἰ θέλοις αἰὲ στένειν;	υ-- υ--  -- υ--  υ-- υ--
ΑΔ. Ἐγνώκα αὐτός· ἀλλ' ἔρως τίς μ' ἐξάγει.	υ-- υ--  υ-- υ--  -- υ--
ΗΡ. Τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ. 1100	υ-- υ--  -- υ--  υ-- υ--
ΑΔ. Ἀπόλεσέν με, καὶ μάλλον ἢ λέγω.	υ-- υ--  υ-- υ--  υ-- υ--
ΗΡ. Γυναικὸς ἐσθλῆς ἠπλάκες· τίς ἀντερεῖ;	υ-- υ--  -- υ--  υ-- υ--
ΑΔ. Ὡστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίω.	-- υ--  υ-- υ--  -- υ--
ΗΡ. Χρόνος μαλάξει, νῦν δ' εἴθ' ἡδῶ σοι, κακόν.	υ-- υ--  -- υ--  -- υ--
ΑΔ. Χρόνον λέγοις ἂν, εἰ χρόνος τὸ κατθανεῖν. 1105	υ-- υ--  υ-- υ--  υ-- υ--
ΗΡ. Γυνή σε παύσει, καὶ νέου γάμου πόθος.	υ-- υ--  -- υ--  υ-- υ--
ΑΔ. Σιγήσον' οἷον εἶπας; Ὅκ αν ὥομην.	-- υ--  υ-- υ--  υ-- υ--
ΗΡ. Τί δ'; Ὅυ γαμῖς γάρ, ἀλλὰ χηρεύσεις μόνος;	υ-- υ--  υ-- υ--  -- υ--
ΑΔ. Ὅκ ἔστιν ἥτις τῷδε συγκαλιθήσεται.	-- υ--  -- υ--  -- υ--
ΗΡ. Μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷ; 1110	-- υ--  υ-- υ--  υ-- υ--
ΑΔ. Κεῖνην, ὅπου πέρ ἐστι, τιμᾶσθαι χρεῶν.	-- υ--  υ-- υ--  -- υ--

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Ῥᾶον παραινεῖν, ἢ παθόντα κάρτερεν. ΗΡ. Δε τι αν προκόπτοις, εἰ θέλοις στένειν αἰς; ΑΔ. Εγνώκα και αὐτός· ἀλλὰ τίς ἔρως ἐξαγει με. ΗΡ. Γαρ το φιλήσαι τον θανόντα ἀγει δάκρυ. ΑΔ. Απώλεσε με, και ἐτι μάλλον ἢ λέγω. ΗΡ. Ἠπλάκες ἐσθλῆς γυναικος· τίς ἀντερεῖ; ΑΔ. Ὡστε τόνδε ἄνδρα μήκετι ἡδεσθαι βίω. ΗΡ. Χρόνος μαλάξει κακον, δε νυν ἐτι ἡδα σοι. ΑΔ. Χρόνον αν λέγοις, ει το κατθανειν χρόνος. ΗΡ. Γυνη παύσει σε, και πόθος νέου γάμου. ΑΔ. Σιγήσον· οἷον εἶπας; Ουκ αν ὥομην. ΗΡ. Δε τι; Γαρ ου γάμεις, ἀλλὰ χηρεύσεις μόνος; ΑΔ. Ουκ ἐστι ἥτις συγκαλιθῆσεται τῷδε. ΗΡ. Μων πρόσδοκας ὠφελεῖν τι την θανοῦσαν; ΑΔ. Κεῖνην, ὅπου περ ἐστι, χρεῶν τιμᾶσθαι.

## TRANSLATION.

ADMETUS. It is easier to exhort, than in suffering to endure! HERCULES. But what advantage canst thou reap, even if thou like to groan for ever? ADMETUS. I know that too, myself:—but a certain liking impels me. HERCULES. Ay, love for one who is dead draws the tear.

ADMETUS. [*Beating his bosom.*] She has destroyed me, and still more than I can express! HERCULES. Thou hast lost an excellent wife:—who will deny it? ADMETUS. So that this man [*Meaning himself.*] is no longer delighted with life! HERCULES. Time will soften the evil, but at present it is still in its vigor on thee!

ADMETUS. [*Sighing.*] Time thou mayest say, if to die be time! HERCULES. A wife will cure thee, and the desire of a new marriage. ADMETUS. Hold thy peace:—what saidest thou? I could not have supposed it!

HERCULES. But why? For wilt thou not wed, but lead a widowed life alone? ADMETUS. There is not a woman who shall lie with this man!

HERCULES. Dost thou imagine that thou art in aught benefiting her who is dead? ADMETUS. Her, wheresoever she is, I am bound to honor!

1099. Elmsley rejected μ',—avowedly for no other reason than that the fifth foot might be an iambus, and the whole verse a pure iambic. Monk says: 'fâte-rou iâmbum fôre numerosiorem: nec tâmen aûssem ômnēs hujûsmodi versîculos sollicitâre quod fêcit Elmsleîus.'

1104. In Lascar, Aldus, and editions generally, as well as in MSS., there is no comma inserted between σοι and κακόν. The want of this comma occasions κακ-

όν to be the nominative to ἡδῶ,—instead of the accusative after μαλάξει. Valckenaer and Porson contend for the comma:—Blomfield advocates its omission, contrary to the opinion of Monk.

1108. Some MSS. have χηρεύσει λέχος: Lascar, Aldus, and all other editors except Musgrave, Gaisford, and Matthiæ, give χηρεύεις μόνος. Monk prefers the future tense,—instancing the "*carpère*" of Virgil, *Æn.* iv. 32.

HP. Αἰνῶ μὲν, αἰνῶ* μωρίαν δ' ὀφλίσκάνεις.	-- υ--  -- υ-- υ-- υ--
ΑΔ. Ὡς μήποτε* ἄνδρα τόνδε νυμφίον καλῶν.	-- υ-- υ-- υ-- υ-- υ-- υ--
HP. Ἐπήνεσ', ἀλύχῃ πιστὸς δύνεκ' εἴ φίλος.	υ-- υ--υ  -- υ-- υ-- υ-- υ--
ΑΔ. Θάνοίμ', ἐκείνην, καίπερ οὐκ οὔσαν, προδούς.	υ-- υ--  -- υ--  -- υ-- υ--
HP. Δέχου νυν εἰσω τήνδε γενναίαν δόμνῃ. 1116	υ-- υ--  -- υ--  -- υ-- υ--
ΑΔ. Μὴ, πρὸς σὲ τοῦ σπείραντος ἄντομαι Διός.	-- υ--  -- υ--  -- υ-- υ--
HP. Καὶ μὴν ἀμαρτήσῃ γε, μὴ δράσας τάδε.	-- υ--  -- υ--  -- υ-- υ--
ΑΔ. Καὶ δρῶν γε, λύπη καρδίαν δηχθήσομαι.	-- υ--  -- υ--  -- υ-- υ--
HP. Πίθου* τάχ' ἂν γὰρ εἰς δέον πέσοι χάρις. 1120	υ-- υ-- υ-- υ-- υ-- υ-- υ--
ΑΔ. Φεῦ. Ἐἶθ' ἐξ ἀγῶνος τήνδε μὴ* λαθεῖς ποτε.	--  -- υ--  -- υ--  -- υ-- υ--
HP. Νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.	-- υ--  -- υ--  -- υ--  -- υ--
ΑΔ. Καλῶς ἔλεξας* ἡ γυνὴ δ' ἀπελθέτω.	υ-- υ-- υ-- υ-- υ-- υ-- υ--
HP. Ἀπεισιν, εἰ χρεή* πρῶτα δ', εἰ χρεῶν, ὅρα.	υ-- υ--  -- υ--  -- υ--  -- υ--
ΑΔ. Χρὴ, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμέ. 1125	-- υ--  -- υ--  -- υ--  -- υ--
HP. Εἰδώς τι κἀγὼ τήνδ' ἔχω προθυμίαν.	-- υ--  -- υ--  -- υ--  -- υ--

## THE ORDER, AND ENGLISH ACCENTUATION.

HP. Αἶνω μὲν, αἶνω\* δε οφλίσκάνεις μωρίαν. ΑΔ. Ὡς μήποτε κάλων τόνδε ἄνδρα νύμφιον. HP. Ἐπήνεσα, δύνεκα εἰς πιστὸς φίλος ἀλύχῃ. ΑΔ. Θάνοίμ', ἐκείνην, καίπερ οὐκ οὔσαν. HP. Δέχου νυν τήνδε γενναίαν εἰσω δόμνῃ. ΑΔ. Μὴ, ἄντομαι σε πρὸς Δίος τοῦ σπείραντος. HP. Καὶ μὴν γε ἀμαρτήσῃ, μὴ δράσας τάδε. ΑΔ. Καὶ δρῶν γε, δηχθήσομαι κάρδιαν λύπη. HP. Πίθου\* γὰρ τάχα χάρις ἀν' πέσοι εἰς δέον. ΑΔ. Φεῦ. Εἶθε μήποτε ἔλαθες τήνδε ἐξ ἀγῶνος. HP. Μέντοι ἐμοὶ νικῶντι καὶ συ συννικᾷς. ΑΔ. Ἐλέξας κάλως\* δε ἡ γυνὴ ἀπέλθετω. HP. Απείσι, εἰ χρεη\* δε πρῶτα ὅρα, εἰ χρεῶν. ΑΔ. Χρη, σου γε μὴ μελλόντος ὀργαίνειν ἐμέ. HP. Εἰδώς τι ἐγὼ ἔχω καὶ τήνδε προθυμίαν.

## TRANSLATION.

HERCULES. I commend thee indeed, I commend thee : but thou wilt incur the imputation of folly !

ADMETUS. [*With the utmost indifference.*] As being never about to call this man bridegroom !

HERCULES. I do commend thee, because thou art a faithful friend to thy wife ! ADMETUS. May I die when I forsake her, although she is not !

HERCULES. [*Presenting the lady to Admetus.*] Receive, now, this noble woman into thy house. ADMETUS. [*Refusing to receive her.*] Do not, I beseech thee by Jove thy sire. HERCULES. And yet, in sooth, wilt thou be acting wrong, if thou doest not this ! ADMETUS. And by doing it indeed, I shall gnaw my heart with sorrow ! HERCULES. [*Entreatingly.*] Be persuaded : for perhaps this favor may prove in season ! ADMETUS. Alas ! Would that thou hadst never borne her off from the contest ! HERCULES. And yet with me conquering, thou also art victorious ! ADMETUS. Thou hast spoken handsomely : but let the lady depart ! HERCULES. She shall depart, if it be requisite :—but first see whether it be requisite ! ADMETUS. It is requisite, if at least thou art not going to provoke me ! HERCULES. Possessing a certain knowledge I have in fact this inclination !

1116. Editions not a few indeed have *νῦν*, contrary to the metre:—Matthiæ in common with some MSS. gives *γενναίων* agreeing with *δόμνῃ*—*take this woman into thy noble mansion*, instead of, *take this noble woman into thy mansion*.

1117. *μὴ, nay*: or understand *βιάζου, do not insist—do not act against my wish*.

1121. Lascar edited *μὴ λαθεῖς*: Aldus,

*μὴ λάθοις*: Musgrave, Gaisford, and Matthiæ, *μὴ λάθεις*. Tyrwhitt was the first editor who gave *μὴ λαθεῖς*, rightly.

1123. *καλῶς ἔλεξας, thou hast nobly spoken—thou hast prettily said*.

1124. In MSS. partially and Matthiæ we find *ἄθρει* in room of *ὅρα*.

1125. For *ἐμὲ* in this line, all except Monk have *ἐμοί*.

ΑΔ. Νίκα νυν' ὃν μὴν ἀνδάνοντά μοι ποιεῖς.	-  -  -  -  -  -  -  -  -  -  -
ΗΡ. Ἀλλ' εἰσ' ὅθ' ἡμᾶς ἀνέσεις· πιθοῦ μόνον.	-  -  -  -  -  -  -  -  -  -
ΑΔ. Κομίζετ', εἰ χρὴ τήνδε δέξασθαι δόμοις.	-  -  -  -  -  -  -  -  -  -
ΗΡ. Οὐκ ἂν μεθίην τὴν γυναῖκα προσπόλοις. 1130	-  -  -  -  -  -  -  -  -  -
ΑΔ. Σὺ δ' αὐτὸς αὐτὴν εἰσαγ', εἰ δοκεῖ, δόμους.	-  -  -  -  -  -  -  -  -  -
ΗΡ. Εἰς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.	-  -  -  -  -  -  -  -  -  -
ΑΔ. Οὐκ ἂν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα.	-  -  -  -  -  -  -  -  -  -
ΗΡ. Τῇ σῇ πέποιθα χεῖρι δεξιᾷ μόνῃ.	-  -  -  -  -  -  -  -  -  -
ΑΔ. Ἀναξ, βιάζει μ' ὃν θέλοντα δρᾶν τάδε. 1135	-  -  -  -  -  -  -  -  -  -
ΗΡ. Τόλμα προτείνειν χεῖρα, καὶ θίγειν ξένης.	-  -  -  -  -  -  -  -  -  -
ΑΔ. Καὶ μὴν προτείνω, Γοργόν' ὡς καρατόμῳ.	-  -  -  -  -  -  -  -  -  -
ΗΡ. Ἐχεις; ΑΔ. Ἐχω. ΗΡ. Ναι, σῶζε νιν' καὶ τὸν Διὸς	-  -  -  -  -  -  -  -  -  -
φῆσεις ποτ' εἶναι παῖδα γενναῖον ξένον.	-  -  -  -  -  -  -  -  -  -
Βλέψον δ' εἰς αὐτὴν, εἰ τι σῇ δοκεῖ πρέπειν 1140	-  -  -  -  -  -  -  -  -  -
γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.	-  -  -  -  -  -  -  -  -  -
ΑΔ. ὦ θεοί, τί λέξω; Θαῦμ' ἀνελπίστον τόδε.	-  -  -  -  -  -  -  -  -  -

## THE ORDER, AND ENGLISH ACCENTUATION.

ΑΔ. Νίκα νυν' μὴν ποιεῖς οὐκ ἀνδάνοντά μοι. ΗΡ. Ἀλλὰ ἐστὶ ὅτε αἰνεσεῖς ἡμᾶς' μόνον πιθοῦ. ΑΔ. Κομίζετε, εἰ χρὴ δεξάσθαι τήνδε δόμοις. ΗΡ. Οὐκ ἂν μεθίην τὴν γυναῖκα προσπόλοις. ΑΔ. Δε σὺ αὐτὸς εἰσαγε αὐτὴν δόμους, εἰ δοκεῖ. ΗΡ. Μεν εἰς σὰς χέρας οὐν ἔγωγε θήσομαι. ΑΔ. Οὐκ ἂν θίγοιμι· δε πάρα εἰσελθεῖν δῶμα. ΗΡ. Τῇ σῇ δεξίᾳ χεῖρι μόνῃ πεποιθα. ΑΔ. Ἀναξ, βιάζει με οὐ θέλοντα δρᾶν τάδε. ΗΡ. Τόλμα προτείνειν χεῖρα, καὶ θίγειν ξένης. ΑΔ. Καὶ μὴν προτείνω, ὡς Γόργον· καράτομῳ. ΗΡ. Ἐχεις; ΑΔ. Ἐχω. ΗΡ. Ναι, σῶζε νιν' καὶ τότε φῆσεις τὸν παῖδα Διὸς εἶναι γενναῖον ξένον. Δε βλέψον εἰς αὐτὴν, εἰ δοκεῖ τι πρέπειν σῇ γυναικί· δε εὐτυχῶν μεθίστασο λύπης. ΑΔ. ὦ θεοί, τί λέξω; Ἀνελπίστον θαῦμα τόδε.

## TRANSLATION.

ADMETUS. Succeed then: however thou art doing what is not gratifying to me! HERCULES. But it may be thou wilt some time or other praise us: only be advised! ADMETUS. [*To his Pages.*] Conduct her in, if I must receive her into my house! [*The Pages prepare.*] HERCULES. [*To Admetus.*] I will not deliver over the lady to servants. ADMETUS. But do thou thyself conduct her into the palace, if it seem meet to thee! HERCULES. Indeed into thy hands then at least will I deliver her! ADMETUS. I will not touch her:—but she is at liberty to enter the house. HERCULES. In thy right hand alone do I confide! [*Herculès hands the lady to Admetus.*]

ADMETUS. O king, thou compellest me against my inclination to do this! HERCULES. [*Catching hold of Admetus by the arm.*] Dare to stretch forth thine hand, and to touch the stranger. [*Herculès guides Admetus's hand.*] ADMETUS. And in troth I stretch it forth, as to the Gorgon with severed head! HERCULES. Hast thou her? ADMETUS. [*Sighing.*] I have! HERCULES. Well, keep her fast:—and sometime or other thou wilt say that the son of Jove is a generous guest. [*Removing the hood.*] But look on her, whether she seems in aught to resemble thy wife: and, proving blest, be released from sorrow. ADMETUS. [*Gazing on Alcestis.*] O! Gods, what shall I say! [*With keen amazement.*] An unexpected wonder this!

1130. Some MSS. have μεθίειμν σοῖς. Monk notices that μεθίειναι takes an accusative, but μεθίσθαι a genitive—and he wonders that Valckenaer could commend, and Matthiæ edit σοῖς for τήν.

1131. In editions the reading is δόμοις.

1136. Omnes editi consentiunt in θίγειν, viz., à θίγω, quod verbum est nihili. Aliam lectionem exhibet codex Florentinus, πρότεινε χεῖρα καὶ θίγε, —quam recēpit Matthiæus. MONK.

1138. MSS. assign ναι to Admetus.

Γυναῖκα λεύσω τήνδ' ἔμην ἐτητύμως,	υ- υ-  - υ-  υ- υ-
ἢ κέρτομός με θεοῦ τις εκπλήσσει χάρα;	- υ-  υ- υ-  - υ-
HP. 'Ουκ ἔστιν' ἀλλὰ τήνδ' ἑρᾶς δάμαρτα σὴν. 1145	- υ-  υ- υ-  υ- υ-
ΑΔ. 'Ορα γε, μὴ τι φάσμα νερέτερον τόδ' ἦ.	υ- υ-  υ- υ-  υ- υ-
HP. 'Ου ψυχαγωγὸν τόνδ' ἐποίησω ξένον.	- υ-  - υ-  - υ-
ΑΔ. 'Αλλ', ἦν ἔθαπτον, εἰσορῶ δάμαρτ' ἔμην;	- υ-  υ- υ-  υ- υ-
HP. Σάφ' ἴσθ'· ἀπιστεῖν δ' δύ σε θανμάξω τύχη.	υ- υ-  - υ-  - υ-
ΑΔ. Θίγω, προσεῖπω ζῶσαν ὡς δάμαρτ' ἔμην; 1150	υ- υ-  - υ-  υ- υ-
HP. Πρόσειπ'· ἔχεις γὰρ πᾶν, ὅσοντες ἤθελες.	υ- υ-  - υ-  υ- υ-
ΑΔ. 'Ω φίλτατης γυναικὸς ἕμμα, καὶ δέμας,	- υ-  υ- υ-  υ- υ-
ἔχω σ' αἰλπτως, ὅπουτ' ὤψεσθαι δοκῶν;	υ- υ-  - υ-  - υ-
HP. 'Ἐχεις'· φθόνος δὲ μὴ γένοιτό τις θεῶν.	υ- υ-  υ- υ-  υ- υ-
ΑΔ. 'Ω τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον, 1155	- υ-  - υ-  υ- υ-
εὐδαιμονοῖς, καὶ σ' ὁ φιτύσας πατὴρ	- υ-  - υ-  - υ-
σώζοι· σὺ γὰρ δὴ τᾶμ' ἀνῶρθας μόνος.	- υ-  - υ-  - υ-

THE ORDER, AND ENGLISH ACCENTUATION.

Ετήτυμως λεύσω τήνδε ἔμην γυναῖκα, ἢ τις κέρτομος χάρα θεοῦ εκπλήσσει με; HP. Οὐκ ἔστι· ἀλλὰ ἑρᾶς τήνδε σὴν δαμάρτα. ΑΔ. Γε' ὄρα, μὴ τὶδε ἢ τι φάσμα νερέτερον. HP. Οὐκ ἐποίησά τον ξένον ψυχαγωγόν. ΑΔ. 'Αλλὰ εἰσορῶ ἔμην δαμάρτα ἣν ἐθάπτον; HP. Σάφα ἴσθι· δε σὺ θανμάξω σε ἀπιστεῖν τύχη. ΑΔ. Θίγω, προσεῖπω ὡς ἔμην ζῶσαν δαμάρτα; HP. Πρόσειπ'· γὰρ ἔχεις παν, ὅσόντες ἤθελες. ΑΔ. 'Ω ἕμμα, καὶ δέμας, φίλτατης γυναικὸς, ἔχω σε αἰλπτως, δοκῶν οὐποτε ὀψέσθαι; HP. 'Ἐχεις'· δε μὴ γένοιτο τις φθόνος θεῶν. ΑΔ. 'Ω εὐγενὲς τέκνον τοῦ μεγίστου Ζηνός, εὐδαιμονοῖς, καὶ πάτῃ ὁ φιτύσας σώζοι σε· γὰρ σὺ μόνος δι' ἀνῶρθας τὰ ἔμα·

TRANSLATION.

[*Looking again.*] Do I really see here my wife, or does some mocking joy of the deity strike me? HERCULES. It is not so: but thou beholdest here thy wife.

ADMETUS. Yet see, whether this be not a phantom from the realms below. HERCULES. [*Smiling.*] Thou hast not made this guest of thine an invoker of spirits! ADMETUS. [*Disbelievingly and with emotion.*] But do I behold my wife whom I buried. HERCULES. Be well assured of it: but I wonder not that thou discreditest thy fortune.

ADMETUS. May I touch her—may I speak to her as my living wife?

HERCULES. [*Smiling.*] Speak to her:—for thou art in possession of all that thou desirest.

ADMETUS. [*Addressing Alcēstis with extacy.*] O countenance, and person of my dearest wife, possess I thee beyond my hopes, when I thought never to see thee more? [*Alcēstis answers with a gentle nod of the head.*]

HERCULES. [*To Admētus.*] Thou hast her:—but let there not be any envy of the Gods! ADMETUS. [*With a look of gratitude.*] O noble son of most mighty Júpiter, blessed be thou; and may the father, who begat thee, protect thee:—for thou alone in troth hast restored my condition.

1143. The early editions have λεύσω for λεύσω, and in the next verse ἦ for ἦ.

1145. Markland conjectured ἀλλ' ἀντήν ἑρᾶς δάμαρτα σὴν: rashly, indeed, and inelegantly. The demonstrative τήνδε in this verse, as in ver. 1143 above, has the force of the adverb ἡνῶδε, *here*—that is, "present, and near me."

1147. For οὐ, Wakefield conjectured σὺ, evidently against all sense. Ψυχαγωγός means "a person who holds familiar intercourse with spirits—exercising so much power over them as to make them appear at command":—a sorcerer.

1149. The vulgate lection here is τύχην: but Reiske changed this to τύχη, a reading which Wakefield, Matthiæ, and others have rightly adopted.

1157. Aldus and his several followers have σὺ γὰρ τᾶμ' ἐξανόρθωσας μόνος.

Πῶς τήνδ' ἔπειφας νέρθην εἰς φάος τόδε;	- -   υ -    - -   υ -   υ -
HP. Μάχην ξυνάφας νερέτρων τῷ κοιράνῳ. 1159	- -   υ -    - -   υ -    - -   υ -
ΑΔ. Ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;	- -   υ υ    - -   υ -    υ -   υ -
HP. Τύμβον παρ' αὐτὸν ἐκ λόχου μάρφας χεροῖν.	- -   υ -    υ -   υ -    - -   υ -
ΑΔ. Τί γάρ ποθ' ἦδ' ἀναυδος ἔστηκεν γυνή;	υ -   υ -    υ -   υ -    - -   υ -
HP. Οὐπῶ θέμις σοι τῆσδε προσφωνημάτων	- -   υ -    - -   υ -    - -   υ -
κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερέτεροις	υ -   υ -    υ -   υ -    υ -   υ -
ἀφαγνίστηται, καὶ τρίτον μὲν φάος. 1165	υ -   υ -    - -   υ -    υ -   υ -
'Αλλ' εἰσαγ' εἰσω τήνδε· καὶ, δίκαιος ὢν,	- -   υ -    - -   υ -    υ -   υ -
τολοιοπὸν, Ἀδμητ', εὐσεβεῖ περὶ ξένους.	υ -   υ -    - -   υ -    υ -   υ -
Καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόρον	- -   υ -    υ -   υ -    υ -   υ -
Σθενέλου τυράνῳ παιδί πορσυνῶ μολῶν.	υ -   υ -    - -   υ -    υ -   υ -
ΑΔ. Μείνον παρ' ἡμῖν, καὶ ξυνέστιος γενοῦ. 1170	- -   υ -    - -   υ -    υ -   υ -
HP. Αὐθὶς τόδ' ἔσται· νῦν δ' ἐπείγεσθαι με δεῖ.	- -   υ -    - -   υ -    - -   υ -
ΑΔ. Ἀλλ' εὐτυχοῖς, νόστιμον δ' ἔλθοις ὁδόν.	- -   υ -    - -   υ -    - -   υ -
'Αστοῖς δὲ, πάσῃ τ' ἐννέπω τετραρχίᾳ,	- -   υ -    - -   υ -    υ -   υ -

## THE ORDER, AND ENGLISH ACCENTUATION.

Πως ἐπέμφας τήνδε νέρθην εἰς τόδε φάος; HP. Εὐνάφας μάχῃ τῷ κοίρανῳ νερέτρων. ΑΔ. Που φῆς συμβαλεῖν τόνδε ἀγῶνα Θανάτῳ; HP. Πάρα τύμβον, ἐκ λόχου μάρφας αὐτὸν χεροῖν. ΑΔ. Γὰρ τί ποτέ ἐστὶκε ἦδε γυνή ἀναυδος; HP. Οὐπῶ θέμις σοι κλύειν προσφωνημάτων τῆσδε, πρὶν αὖ ἀφαγνίστηται τοῖσι νερέτεροις θεοῖσι, καὶ τρίτον φάος μὲν. Ἀλλὰ εἰσαγε τήνδε εἰσω· καὶ το-  
λοιοπῶν, ὡς δίκαιος, Ἀδμητ', εὐσεβεῖ περὶ ξένους. Καὶ χαῖρε· δὲ μολῶν ἐγὼ πορσυνῶ τὸν πόρον προ-  
κείμενον τυράνῳ παιδί Σθενέλου. ΑΔ. Μείνον πάρα ἡμῖν, καὶ γένου ξυνέστιος. HP. Τόδε ἔσται αὐ-  
θὺς· δὲ νῦν δεῖ με ἐπείγεσθαι. Ἀλλὰ εὐτυχοῖς, δὲ ἔλθοις νόστιμον ὁδόν. Δὲ ἀστοῖς, τε πάσῃ τε-  
τραρχίᾳ ἐννέπω,

## TRANSLATION.

[*With much amazement.*] How didst thou bring her from beneath into the light? HERCULES. Having fought a battle-with-the prince of those below! ADMETUS. Where, dost thou say, hadst thou this conflict with Death? HERCULES. At the tomb,—having from ambush seized him in mine arms. ADMETUS. But why ever stands this woman speechless?

HERCULES. It is not yet allowable for thee to hear the sounds of her voice, before she is absolved-of-her-consecrations to the nether Gods, and the third day come. But conduct her in : and henceforward, being a righteous man, Admētus, shew respect to strangers. [*Taking him by the hand.*] And farewell : for proceeding-onward I will perform the task that is before me—for the royal son of Sthénéelus. ADMETUS. [*Entreatingly.*] Remain with us, and be a companion of our fire-side.

HERCULES. [*Politely.*] This shall be at another time : but now I must haste. [*Exit Hércules, bowing respectfully, and Admētus waves his hand.*]

ADMETUS. Wherefore may thou prosper, and may thou come the way back. But to the citizens, and all the tetrarchy I issue my commands,

1159. In most editions we find δαιμό-  
νων in place of νερέτρων.

1160. ποῦ φῆς ἀγῶνα συμβαλεῖν; Where  
sayest thou to have joined combat?

1165. ἀφαγνίζειν non purificare, sed de-  
secrare, vertendum est. ΘΑΝΑΤΟΣ enim,  
quum gládio totondisset Alcéstidis ca-  
pillis, eam Diis Mánibus sacram dicá-  
verat, quod diserté ἡγινῆσαι appellat nós-  
ter : vide vérsu 76, súprā. Contrária

igitur áliquā ceremonía desecránda érat  
ántequám Adméto éjus consuetúdine et  
collóquio frúí licéret. HEATH.

1166. Markand states *quemádmodum*  
*débes* to be the sense of δίκαιος ὢν.

1172. Lascar and Aldus edited νόστι-  
μον δ' ἔλθοις δόμον. Barnes has νόστιμος.

1173. In Lascar's text it is πᾶσιν ἐν-  
νέπω τετραρχία : and in Aldus's, πᾶσι τ' ἐν-  
νέπω τετραρχία, corruptly both.

χορεύς ἐπ' ἐσθλαῖς ξυμφοραῖσιν ἱσάναι,	υ • υ -    - υ -    υ - υ υ
βωμούς τε κνίσαν βουθύτοιςι προστροπαῖς· 1175	- - υ -    - υ -    υ - υ -
νῦν γὰρ μεθηγεμόσμεσθα βελτίω βίον	- - υ -    - υ -    - - υ υ
τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρήσομαι.	- - υ -    υ - υ -    - - υ υ
<hr/>	
ΧΟ. Πολλὰ μορφαι τῶν δαιμονίων,	- -   -    - -   υ υ -
πολλὰ δ' ἀέλπτως κραίνουσι θεοί,	- υ υ   - -    -   υ υ -
καὶ τὰ δοκηθέντ' οὐκ ἐτελείσθη. 1180	- υ υ   - -    - υ υ   - -
Τῶν δ' ἀδοκῆτων πόνον εὔρε θεός·	- υ υ   - -    υ υ -   υ υ -
τοιόνδ' ἀπέβη τόδε πρᾶγμα.	- -   υ υ -    υ υ -   υ *
ΤΕΛΟΣ.	

THE ORDER, AND ENGLISH ACCENTUATION.

ἱσάναι χόρευς ἐπὶ ἐσθλαῖς ξυμφοραῖσι, τε κνίσαν βώμους βουθυτοῖσι πρόστροπαῖς—γὰρ νῦν μεθηγεμοσμέσθα βέλτιω βίον τοῦ πρόσθεν· γὰρ οὐκ ἀρήσομαι εὐτυχῶν. ΧΟ. Πόλλαι μορφαι τῶν δαιμονίων, δε πόλλα θεοὶ κραίνουσι ἀέλπτως, καὶ τὰ δοκηθέντα οὐκ ἐτελείσθη. Δε θεός εὔρε πόνον τῶν ἀδοκῆτων· τοιόνδε τόδε πρᾶγμα ἀπέβη.

TRANSLATION.

that they institute dances in honor of these happy events, and that they make the altars odoriferous with the sacrifices of oxen which accompany their vows: seeing—that now we are placed in a better state of life than the former:—for I will not deny that I am happy. [*Exit Admētus, conducting Alcēstis into the palace, followed by a joyous retinue.*]

CHORUS. Many are the forms of the deeds of the Gods—and many occurrences, contrary to expectation, do the deities bring about, while the things looked-for come not to pass. So Providence hath contrived the issue of unlikely incidents: in such wise has this affair terminated!

1175. On κνίσαν, Monk says:—‘pro-pēdeo in Blomfieldii sententiam, scribētis κνίσα et κνισᾶν pro vulgātis κνίσσα et κνισσᾶν. Vide ad Æschyli Prometh. v. 505.’—For πρόστροπαῖς, most MSS. and Aldus have προστροπαῖς. plays of Euripidēs, viz. the Medēa, Andrōmachē, Bācchæ, and Hēlena, terminate with the same anapæstic stanza as the Alcēstis, except that, instead of this first verse, the reading in the Medēa is, πολλῶν ταμίης Ζεὺς ἐν Ὀλύμπῳ.

1178. Monk at this line remarks that no fewer than four others of the extant 1181. Aldus and most others have εὔρεν, causing θεός to be a monosyllable.

THE END.



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#### MORAL INFERENCES.

1. *Every good man is humane, and indulgent to his dependants; but it does not follow that a man is (in the strict sense of the word) good, because he is indulgent and humane.* 2. *Hospitality is the mark of a noble mind, and has in many instances been crowned with the amplest reward.* 3. *Nothing insures the esteem and gratitude of servants more, than kind treatment from their masters.* 4. *Many a one, befriended in the hour of distress, has lived to do his benefactor an inestimable service.* 5. *Few persons love their friends to that degree, as to be willing (if required) to die for them.* 6. *A man may possess a very warm heart, and yet be withal a villain and an arrant coward.* 7. *Many bring up their children to their own sorrow: a calamity that originates in over-indulgence or neglect—so much depends on the early instilment of good principles, and on the force of example.* 8. *Unreasonable is the man who expects from others, what he in his turn would hesitate to grant.* 9. *Too frequently do parents meet with ingratitude from their offspring, in return for anxious care and unwearied kindness.* 10. *In prosperity Fortune ought to be feared, because her smile is generally of short duration.* 11. *In adversity it is better to hope than to despair, for, in cases even the most hopeless, relief has arisen.* 12. *Often unexpectedly and by extraordinary means hath succour come to the distressed.* 13. *The events of life are uncertain, seeing the ways of Providence are past finding out:—but the good man has nothing to fear, inasmuch as Piety goes not unrecompensed,*

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